

901  
The Yale Bicentennial  
Dr. Gordon's Appreciation of Dr. Munger

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# THE CONGREGATIONALIST AND CHRISTIAN WORLD

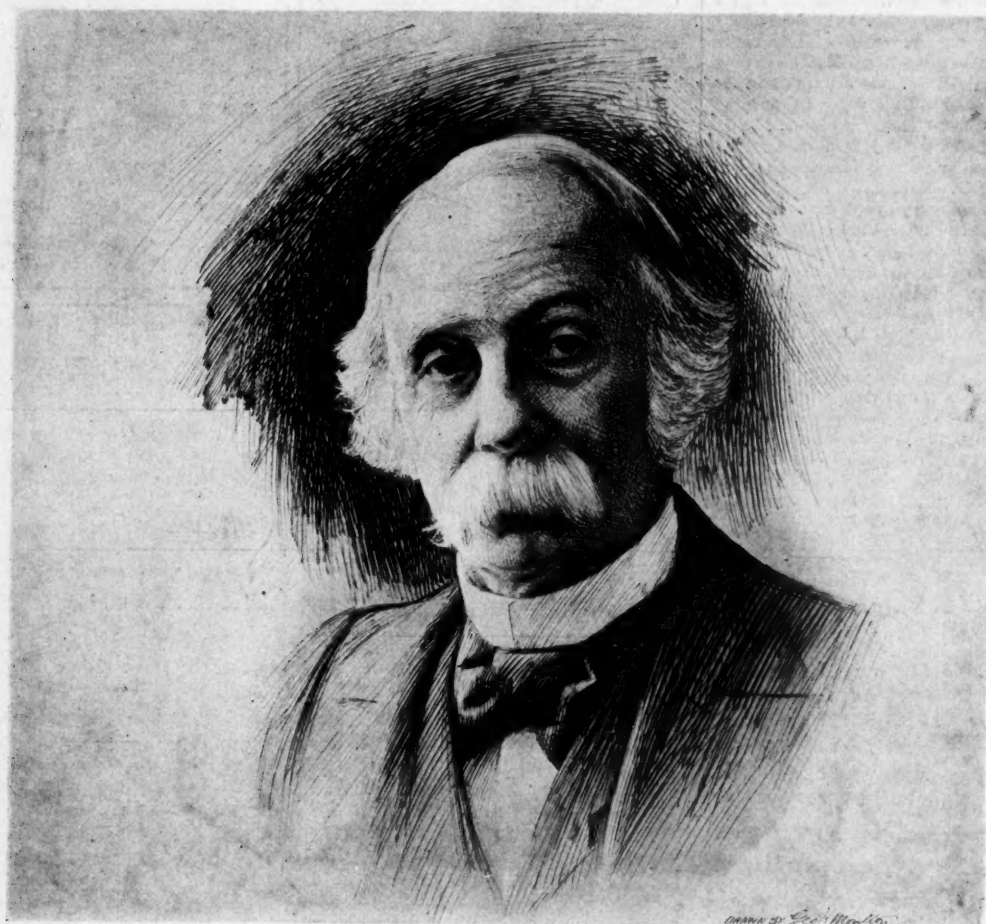


*First of the month number 12*

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*J. T. Munger*

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## The Meeting in the Train on McKinley Memorial Day

BY REV. W. L. SUTHERLAND, TOPEKA

As the conductor took up my ticket he glanced at the "clergy credential" and paused for a bit of talk. "We had a meeting in this car yesterday," he said. "Every wheel on the Santa Fé system stood still for five minutes yesterday at two o'clock. And I wanted a meeting here in my train in honor of the President."

"As I was thinking what I would do while taking up the tickets, I came to a man with a clergy ticket. I told him what I wanted, and asked if he would hold a service just five minutes long in memory of Mr. McKinley. He said he would do it. So I went through the smoker and front coach, and got all the passengers into the rear coach."

"We pulled into Elmwood just two minutes of two. The engineer and fireman, the mail agent, the brakemen and porter, the depot agent and his wife and the folks on the platform all crowded into the car and around the door. Then we sang, 'Nearer, my God, to thee,' and then the minister prayed."

"What a prayer it was! I never heard the like! Of course he prayed for Mrs. McKinley and Mr. Roosevelt, and the Government and the nation. But he prayed for us too. He prayed for the Santa Fé, for the officers who called the halt, and for all the operatives—the engineers, and conductors, and telegraphers, and express messengers. He prayed for every one of us. And he stopped just sharp on time, too. He couldn't have hit it closer if he had had my watch in his hand. I don't know how he managed to—but he did it, and we steamed out just on time."

"It will be a long time before the boys forget that prayer. It took us all in. I tell you there wasn't a dry eye in that coach. It did us lots of good." As the conductor told me this his eyes moistened.

"If the man with the clergy ticket hadn't been on board, would you have had that service in your car?" I asked.

He looked down. "Well, I don't know. I thought we ought to have some recognition of the President's burial, and I didn't want my passengers to be wondering what we were stopping for so long, when they ought to be remembering him. I don't know. I am a Christian and a member of the church." He looked me straight in the eye, and said with simple dignity, "I think there would have been a meeting on my train."

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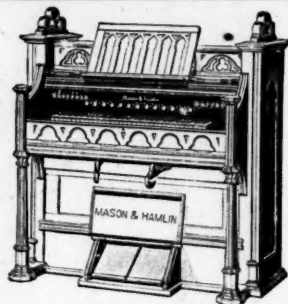
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Our readers have frequently done us a good turn by commending this paper to their friends. We could supplement and extend this "good" if we knew who our friends are.

It is evident also that any announcement made here for the benefit of non-subscribers is merely a note to absentees. The following is for the sake of a closer acquaintance between all such and THE CONGREGATIONALIST AND CHRISTIAN WORLD. If you want your friends to know about this paper at first hand and not by hearsay, send us this blank, properly filled out, before Oct. 15th and we will keep its agreement to the letter. *This advertisement will not appear again.*

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11. HOW ACCOUNT FOR THE BIBLE'S APPARENT ENDORSEMENT OF HUMAN SACRIFICE?
12. WILL THOSE WHO REFUSE TO ACCEPT JESUS AS THEIR SAVIOUR SUFFER FOR EVER AND EVER?

These are some of the stock objections which often delight infidels and sometimes confound the Christian. Can they be answered? They have been already. One of the foremost Bible scholars and Christian leaders of the world was appointed this great task last winter, and already his answers to ten of these hard problems have appeared in the columns of THE RAM'S HORN, that great independent religious weekly. Others will follow in frequent editions this fall and winter. No such interesting series will be found this season in any other paper of the world. There has been such a demand for these articles that those already published have been put in small book form. A copy will be sent absolutely free and postpaid to anyone interested, who will make request for the same to the publishers of THE RAM'S HORN and as evidence of their interest will enclose Twenty-five cents for a trial subscription to that popular weekly. It will be sent from now till New Years for a quarter, though the regular price is half a dollar. In addition to the paper for four full months, the subscriber will receive a free copy of the little book above mentioned all charges prepaid. This exceptional offer not only enables the subscriber to secure a copy of this book free of charge, but also one of the most unique and interesting publications which modern journalism has produced for almost twenty weeks, at a merely nominal price.

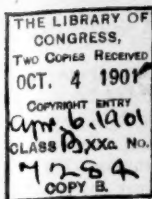
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# THE CONGREGATIONALIST

Saturday  
5 October 1901

and Christian World

Volume LXXXVI  
Number 40

## Event and Comment

### Prayer Honored as Never Before

We have noticed little disposition on the part of the secular press or of people in general to question the efficiency of prayer because petitions offered in behalf of President McKinley's restoration to life were not answered. When Christians poured out their hearts in behalf of President Garfield, there were not wanting persons who caviled at the idea and taunted religious people because of their failure to obtain their hearts' desire. But the popular mood is different today. It shows that a more sane conception of the purpose of prayer has come to prevail. We have traveled far from the days when outsiders would propose or Christians accede to any prayer gauge like that suggested by Professor Tyndall. This does not mean, however, that prayer has ceased to be the natural and necessary expression of the deepest yearnings of the human spirit. Never before was there such general participation in prayer for a specific object as marked the days immediately after President McKinley's assassination. When, at the request of the mayor of the city of Hartford, 3,000 persons assembled to witness horse racing bared their heads and offered silent petitions for the Chief Magistrate, it was a powerful proof of the presence of religion in the hearts of those who may seem to have buried it out of sight of their fellowmen. The American people still believe in prayer, not chiefly as a means to secure specific desires, but as a means of entering into communion with the Almighty and of receiving from him strength and guidance through all life's mysteries.

### Anarchy's Real Antidote

It is good to see the insistence on the part of public men upon educational and religious measures as the final safeguard against anarchy. We had expected such an emphasis from the pulpit at this juncture, but we have been surprised to see how many statesmen and politicians in the last two weeks have laid stress upon the necessity of overcoming lawlessness at its fountain head, by training the rising generation in principles of reverence and filial piety, and by implanting in their hearts the seeds of genuine religion. It means much to the church that events have brought again to the front its indispensable service simply as a guardian of peace and harmony between man and man. Anarchy cannot be overcome by stringent laws alone, any more than intemperance can be throttled by drastic statutes, and those people will help most to rid this land of this foul scourge who do all in their power to establish in every

community educational and Christian influences so strongly that they will dominate thought and life. Dr. Schauffler elsewhere in this issue points out what has already been done by one single company of men toward this end. What has been accomplished in Cleveland and Detroit and other places needs to be done in every great city of this land where are thousands of men and women who know not our national traditions or our pure and simple Christianity.

### Association Secretaries for Smith and Holyoke

Following the excellent precedent set by Yale and one or two other of the men's colleges, the Christian Associations of Smith and Mt. Holyoke have each called a paid secretary to aid the officers of the association in the development of the spiritual and philanthropic work of the college in a way which the limited time at the disposal of the under-graduate does not permit. Both of these secretaries are alumnae of Smith. Miss Carrolle Barber, who was president of the Christian Association in 1899 and prominent in every phase of college life, returns to Smith; Miss Katherine P. Crane, Smith, '97, goes to Mt. Holyoke. Besides overseeing Christian activities within the colleges, they will seek to cultivate intercollegiate relations in methods of Christian work, to represent their colleges at conferences of students and of churches, and to receive correspondence from board secretaries, ministers and parents who wish to give or to receive help from the college constituency. It is hoped that through them the Christian work of these colleges and the world outside may be more closely connected to the advantage of each.

### Dr. Lorimer Goes to New York

Tremont Temple gathers the largest congregation of any church in Boston, and it has been a center of ever-growing influence during the ten years of Dr. Lorimer's later ministry with it. He has spoken faithfully, frankly and fervently on all subjects of current interest worthy of treatment in the pulpit, and has preached the gospel with unswerving fidelity to evangelical faith and Baptist principles. Besides, he is a tireless student, has rare gifts of eloquence and is perhaps the most popular orator in his denomination. It is not strange therefore that the Temple is often crowded at morning and evening services, and that many are unable to gain admission. But the strain is great of carrying such an enterprise and the related burdens it

brings, and Dr. Lorimer cannot be blamed, at sixty-three years of age, for taking the less onerous labors offered him by the Madison Avenue Baptist Church of New York. His resignation was read to his people last Sunday morning. Many of his people believe that if a considerable part of the \$300,000 mortgage on the property could be raised Dr. Lorimer might be induced to remain. No doubt strenuous efforts will be made if he encourages hope of retaining him, for his departure would be a sad loss to Baptists and to the city.

### Episcopalians at San Francisco

The General Convention of the Protestant Episcopal Church opened in San Francisco on Wednesday with a large attendance of deputies from all parts of the country, both clerical and lay. Dr. Donald of Trinity Church, one of the Massachusetts delegates, left on Friday, and the place of Dr. Vinton of Worcester, who was at last accounts in Europe, will be taken by Dr. Arthur Lawrence of Stockbridge. The shadow first thrown over the assembling of the House of Bishops by the death of Bishop Littlejohn of Long Island will be deepened by the more recent death of Bishop Whipple of Minnesota, whose departure is indeed a blow and a sorrow, not only to the whole large communion in which he was for so many years a leader, but to Christian people of every name in every land, and, most of all to the friends of the North American Indian. A meeting of the General Convention without Bishop Whipple's unique presence, powerful personality and simple but stirring eloquence will be indeed a new and sad experience. It seems hardly possible that the San Francisco Convention can adequately consider and wisely dispose of all the many momentous matters which are on its docket, and some of them are almost certain to suffer from neglect, or, what perhaps would be less of a misfortune, to go over till another time. The case of the division of the Massachusetts diocese, however, is likely to be favorably acted upon. At last accounts the proposed endowment of \$100,000 for the new diocese, which was to be a *sine qua non*, had been secured, and the Massachusetts delegates will be able to so report to the convention, whose action upon the petition can hardly be a denial.

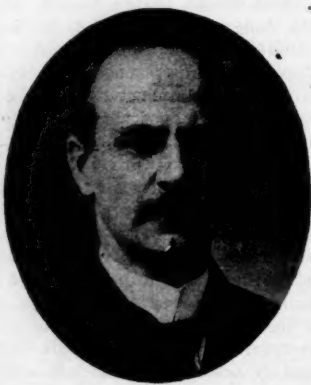
### The Unitarian Conference

The sessions of the Unitarian Conference at Saratoga last week were full of that enthusiasm for their mission which is always at white heat when the leaders of

the denomination come together. This year again we note the increasingly positive and practical note which promises larger things in popular influence than the denomination, in spite of the high intellectual promise of its leaders, has ever yet been able to attain. One of the most striking addresses was that of Rev. Edward Cummings on The Organization of Labor, in which he took the ground that the combinations of labor and of capital, which are so prominent a feature of the time, are signs of progress and not of decay. "For the real truth is that combination is the inevitable result of efforts to escape the intolerable and suicidal conditions of unregulated competition, whether it be the 'cutthroat competition' of producers bidding against each other in the dark for the custom of customers' consumers, or the hungry competition of workmen bidding against each other in the dark for the custom of employers—the opportunity to earn the daily bread for self and wife and child." An unusual note was that struck by Dr. James H. Ecob, a recent accession to the fold, who emphasized the absolute necessity for chastisement and rebuke from a God of love. "The sinner can never walk in sin with impunity; he is loved too much by the Almighty." The enthusiasm for humanity which is one of the characteristic marks of the American Unitarian churches found full expression in the addresses, and the carping bitterness of complaint of the folly of orthodoxy was conspicuously and agreeably absent.

#### The Death of Dr. Purves

The breaking strain of a large city pastorate under the conditions of modern life finds new illustration in the sudden death of Dr. George T. Purves, pastor of the Fifth Avenue Presbyterian Church of New York. He came to the church in its time of need, less than two years ago, from Princeton Seminary, where he had for seven years done notable service as professor of New Testament literature, and had become one of the best known men in the denomination. His success



in uniting and reanimating the church gave promise of a long career of usefulness both for the Fifth Avenue Church and for the Presbyterian denomination, which has to face anew the delay and discouragement of seeking competent leaders for its strongest two churches in New York, knowing by recent experience how difficult a problem that search presents. As in the parallel case of Dr. Babcock, the price of success with Dr. Purves was nervous exhaustion, resulting in heart

failure. This double bereavement of churches making similar calls upon their unusually successful pastors must call renewed attention to the conditions under which a successful city pastor does his work. The strain of parish duty is severe enough, but it is always supplemented by calls from outside which make the strain excessive. The combination of overflowing bodily vigor with intellectual and oratorical power and spiritual insight is rare. Churches search everywhere to find it and then fail to realize that they are asking too much when it is found. Neither Dr. Purves nor Dr. Babcock could claim this overflowing vigor and both went down under the strain. It is evident that pastors in these positions must learn to choose between the demands of the pastorate and the claims of outside leadership. It is clear that churches must learn to be more considerate of their leader's strength, if they like to feel that his influence is a power in the life of the city and the nation.

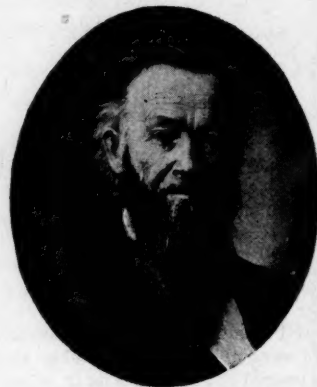
#### A Cosmopolitan Missionary

It is one of the results of modern facilities of travel that a man may exert his personal influence in preaching the gospel in widely different parts of the world at almost the same time. It seems but a few weeks since Rev. F. B. Meyer was laboring in some of the large cities of the United States, as reported in our columns. All the time the manifold enterprises of Christ Church, London, of which he is the pastor, are making themselves felt in that great city under his immediate direction. In August he was conducting a nine days' series of meetings in Syria for missionary workers, which are amply reported on page 400 of this issue. Dr. H. H. Jessup, writing to the *London Christian*, says, "His teachings will be re-echoed along the Bosphorus and the Black Sea, the Orontes, the Jordan and the Nile. He has left seed-thought which will germinate and bring forth blessed fruit on the plains of Galatia and Cilicia, of Syria and Palestine, and in the fertile soil of Egypt." Within half a year Mr. Meyer has administered his own parish in the chief city in Europe, has carried on missions in North America and Asia and made a brief visit to Africa.

#### Death of Dr. W. C. Gray

For some months the friends of the editor of *The Interior* have known that he was not in good health, but it was only a few days ago that the public announcement was made that the result of his illness might be fatal. The end came at his home in Oak Park, Ill., last Sunday, Sept. 29. Dr. Gray graduated at Belmont College and had a legal training, being admitted to the bar in 1852, but his entire public life has been spent in newspaper work. He edited and wrote for various secular papers for twenty years, and in 1871 took charge of *The Interior*, into which he has infused a unique and powerful personality. He had a wit so strenuous that he could not always keep it within the bounds of courtesy, and he especially enjoyed stirring up the wrath of the editors of other and more conservative Presbyterian papers. But while he was frank and fearless in

his criticism he was loyal to progressive Presbyterianism, a keen-sighted lay theologian, with spiritual insight joined to practical common sense and made exuberant by unfailing optimism. With such qualities he had many personal friends, and *The Interior* has maintained



a strong influence in the Presbyterian Church, with clear and positive convictions. Dr. Gray was a lover of nature, and some of his best thinking was done in the woods, where he never lost his way.

#### The Army Canteen Again

We have hesitated to pass judgment on the army canteen for want of sufficient knowledge. We believe that the heads and officers of the army seek its greatest efficiency and know the conditions which will promote that efficiency better than civilians. It has seemed apparent that the majority of opinion among army officers was in favor of the canteen as a place for selling beer and wine. The grounds urged in its behalf are that if such a place is not open under control of the officers, soldiers will go to worse resorts, drink to excess and fall into other evils. But adverse opinion by officers of experience is finding more and more frequent expression. We referred last week to the letter of General Daggett on this subject. Other letters have since been published in the same line from Col. C. H. Ray, commandant of district and post at Fort Snelling, Minn. Colonel Ray declares that he has seen as much drunkenness in a canteen as he ever saw in a trader's store of the old time. He asserts that the effect of beer drinking is to weaken the efficiency of the soldier and illustrates his assertion by effective testimony of experience. It is becoming the settled policy of great railway and other corporations to discharge from their employ men who drink habitually. If it is urged that such men cannot be retained in the army unless opportunities for drink are afforded them, it ought to be a sufficient answer that our Government needs as good men in its army as corporations need for their work, and that the army will be the better to be rid of men who would impair its discipline and tempt sober men to drink. Colonel Ray has been connected with the army for thirty years in responsible positions. His testimony should have great weight when he says:

In my experience I have never found that a drinking place was necessary in any military establishment to maintain discipline or to preserve the health, comfort or content of any command where active operations are be-



ing carried on, as I have found such establishments to be a nuisance, often a menace to the welfare of a command in the field. I have often seen them abated with a rough hand and always with good results.

#### Principal Fairbairn on Our National Bereavement

The wealth of English sympathy with us in our national bereavement becomes more and more apparent as communications reach us from beyond the Atlantic. This outpouring of affection has been particularly grateful to Americans traveling in England, and who have not failed to find in the churches which they attend constant expressions of regard for America and of hope that its present great sorrow may be overruled for the good of the country itself and of entire Christendom. On the Sunday following the death of President McKinley Prof. H. D. Foster of Dartmouth College attended the Sefton Park Presbyterian Church in Liverpool, to which Rev. John Watson ministers. The pulpit was on that day occupied by Principal Fairbairn of Mansfield College, Oxford, and the whole service was tinged with the thought of the hour. In the course of his sermon, whose text was, "For by faith the elders obtained good report," Dr. Fairbairn said: "He died a good man, not with a religious side to his character, but with religion through and through. He lived to do his duty to the state according to the conscience with which God had enlightened and Christ had inspired him. . . . America has stepped out from her proud isolation, has broken down her ocean barriers, and stands with other nations to do the white man's duty to lower men. Is there not hope when two nations, speaking the same speech and having the same ideas, take up the white man's burden?"

#### Scattering the Religious Fraternities in France

The Law of Associations, by which all the religious fraternities of France which have failed to secure authorization are to be dispersed, went into effect with the beginning of October. Some of the orders have already exiled themselves, taking refuge under the English flag—some in Jersey, some in the Isle of Wight. Others have given in at the last moment; at least twenty-seven male orders and 220 female orders, with over 2,000 establishments, have applied for authorization. But others hold out, claiming that they are associations and not religious orders. There will be a sure harvest of legal complications. The real effect of the law can only be known after trial.

#### Tidings from Miss Stone

The questions called up by the abduction of Miss Ellen M. Stone and her companion by brigands, of which we have already given an account, threaten to become of grave international importance. Miss Stone, it will be remembered, was traveling with a party in northern Macedonia, not very far from the Bulgarian frontier, on a road which was considered quite safe. It was stopped in a mountain valley by two parties closing upon it from before and behind and carried off up the mountain side. All the members of the

party except Miss Stone and Miss Tsilka were presently released after being robbed of all their valuables and returned to Samakov. A letter purporting to be written by Miss Stone has been received, saying that she is well and has been well treated by the brigands, except as some hardships were involved in their hurried flight from the pursuit of the Turkish troops. She adds that the brigands demand the enormous sum of \$110,000 for her release. It is supposed that the Bulgarian-Macedonian committee, whose plan it is to stir up unrest in Macedonia, had something to do with this abduction. The American Board long ago established the principle that it could not undertake to negotiate with brigands, warning its missionaries that they must not take undue risks. The United States Government has made representations to the Turkish and Bulgarian governments, but cannot for the sake of the safety of its other citizens in Turkey establish the precedent of paying ransom. The authorities of the American Board express the hope that the interference of the Government will secure the release of the captives, and we hope speedily to be able to announce that result.

#### Starvation in Russia

The policy of silence which Russia has long pursued in regard to her internal troubles is grimly broken by the official announcement of famine in nineteen provinces, exclusive of the purely military governments. The great loan which the enthusiasm following the czar's visit is expected to float in France will largely be expended in relief. The provinces affected are mainly in Asiatic Russia, where modern transportation facilities hardly exist and the difficulty of affording relief will be enormously increased. The relief must also be sent before winter comes to close rivers and roads, or it will be too late. The vigorous measures of relief in the distribution of grain advertised to the world indicate that the situation is a very serious one and threatens the depopulation of some of the provinces affected.

#### The Royal Progress in Canada

The Duke of Cornwall and York, heir to the English throne, and his duchess have had a prosperous journey westward across the Dominion of Canada, everywhere marked by enthusiastic demonstrations of loyalty. The shadow of the great sorrow on this side of the border lay upon the earlier days of the journey. In the west the party came into contact with a wilder life and promise rather than accomplishment, in the new cities of the great grain-growing plains. How far the aim of the journey has been accomplished in deepening the sense of union between England and Canada it might be hard to say, but the welcome and opportunity of the royal party have been all that the most exacting could expect.

#### The Anti-Tammany Ticket in New York

By the nomination of Pres. Seth Low of Columbia as their candidate for mayor the anti-Tammany forces of New York settle a difficult question of political combination, and secure a

leader whose prestige and experience in campaigning will do much to insure victory. Brooklyn has not forgotten his plucky and successful campaign twenty years ago, and the whole city knows that his defeat in the last election was due to the short-sighted selfishness of party leaders. The other names upon the ticket represent the same elements of disgust with Crokerism and Tammany corruption and of desire for an honest city government and a purging of the police. President Low will at once put his resignation into the hands of the Columbia trustees, in order that he may be free to devote himself entirely to the work of the campaign, but the trustees are not likely to act until they are sure that the more pressing duties of the city government are certain to prevent his carrying on the work of the university. In his speech to the committee of the Citizens' Union, which notified him of his nomination, Mr. Low included a pungent arraignment of the purely personal government which the largest city of the country now enjoys, referring to the common purpose of all the organizations which concur in his nomination "to wrest the control of the city from those who permit one man to govern it from his English home, like a second George III., and to make millions for himself and his friends out of his control of it, as though this imperial city of New York were his private gold mine."

#### One Year of Broader Religious Journalism

A year ago this week we instituted a new departure in Christian journalism. We began to signalize each first of the month issue by enlarging considerably its size, thereby furnishing space for a greater abundance and variety of readable material. These special issues were then denominated our Christian World numbers, and their contents were prepared with a view to justifying the use of that larger term. We have now completed the first cycle of these issues, and it is a fitting time to estimate their worth and influence.

That we have fully realized the ideal then set before us we do not claim, but we think that our readers have had their horizon broadened and their knowledge increased concerning the march of the kingdom of God the world over through the careful surveys of activities in different branches of the church furnished by representative men, through frequent letters from missionary lands, through paragraph matter relating to the Y. M. C. A., Christian Endeavor and other great interdenominational movements, through the monthly glimpses of pulpit discourses in different parts of the country, through such articles as the Simultaneous Mission in Great Britain, Social Settlements Up to Date, Christian Life at the National Capital and Christian Laymen of Chicago, as well as a multitude of other contributed articles and editorials.

On the cover of every issue has been placed the portrait of some man of eminence in the Christian world today. We have but to mention the men thus honored to indicate how wide has been our range of choice. The list thus far in-

cludes Rev. F. B. Meyer, Maj.-Gen. O. O. Howard, Bishop Potter, Prof. W. N. Clarke, John R. Mott, Theodore L. Cuyler, Prof. George P. Fisher, Bishop Thoburn, Sir George Williams, Prof. J. Henry Thayer, Pres. G. Stanley Hall, Pres. W. J. Tucker. These men represent England as well as America, the Baptist, Congregationalist, Presbyterian, Methodist and Episcopalian communions. Taken together they constitute a notable portrait gallery of men whose Christian influence is felt far and wide.

Not only in the monthly issue has this broader treatment of current religious activities prevailed, but it has had its reflex influence upon each weekly issue of the paper, which is now planned on a more comprehensive scale than ever before. Indeed the title *Christian World*, representing as it does so admirably our journalistic ideal, was in due time seen to be as suited to all the issues in the month as to any one of them. Consequently last May this title was placed upon the cover of the paper, to remain there in friendly union with the standard and time-honored title, *The Congregationalist*.

If any feeling existed in any quarter a year ago that our entrance upon this larger region would mean an abandonment of the field which the paper has assiduously cultivated for eighty-six years, we are confident that such solicitude has by this time been entirely dissipated. Our large correspondence from all parts of the country has revealed almost uniform satisfaction with this forward step. No one who has followed the paper carefully during these twelve months can declare that any less careful attention has been paid to strictly denominational matters. Indeed the amount of such material furnished for these fifty-two issues has exceeded that of any preceding similar period, and we believe that in quality, too, it has been better than ever before. We are still proud to be the national organ of the denomination whose name we bear, and shall seek to be more deserving of the honor as time goes on.

As we put down another milestone, then, in our long journey, we see before us more clearly than ever before two great and inspiring ideals. We desire to serve more faithfully the denomination with whose life the events of the past year have brought us into more intimate contact, and thereby given us a new claim to the support of Congregational churches. At the same time, responsive to the spirit of breadth, charity and unity abroad in the world, we would seek to reflect still more faithfully the thought and the achievements of the modern Christian world in the midst of whose stirring life our lives are providentially set.

### The Bright Outlook for Christian Work

As we have met or corresponded with pastors since their return from vacation we have been impressed with the eagerness which they show in resuming work, and their general feeling that the coming year is to be a good one in the work of the kingdom. The heart of every true pastor is always with his people, even though for their sakes and his

own he indulges freely in vacation joys. That so many of them now are saying that work, after all, is more delightful than play goes far toward counteracting the hostile criticism visited upon the ministry in recent months. Without question the last few years have been hard years for distinctively spiritual work. The current sweeping people on to absorption in material things has been strong, and hosts of pastors have been grieving over it. But conditions are vastly different this autumn. The national sorrow has sobered and softened eighty millions of people. The churches have an opportunity that has not been paralleled for thirty years. May God equip them to take advantage of it.

We are glad also to note the growing yearning of many men in the ministry to get at the people. At hand is a private letter from a prominent minister in the Interior, who writes: "I am going to get at the people somehow this year, for I know that the churches are not influential as they should be and might be among the people who don't go to church. If the church will go to them, she can have a new power and a new grip. To think that the man who shot the President was American born fills me with horror. If he had been a Russian or Italian, it would not have been half so bad. If the churches can't reach such folks, at least enough to make them see the worth of American ideals, the churches are pretty nearly a failure. Our churches have a mighty responsibility for citizenship."

This letter has the true ring. The final test of the church as an institution is its ability to win the common people. They are susceptible today as perhaps never before. The great tragedy has been preaching to them. Men in high places have been extolling the Christian life as the fairest blossom upon a human character. The Christian religion has been exalted in the eyes of thousands who have hitherto been indifferent to it. Let Christian teachers and leaders follow up this advantage.

### Where Missions Are a Failure

The words that follow are not addressed to any one who holds that foreign missions are a failure. But we assume that members of the Church of Christ acknowledge that he came to give his gospel to the world and that they accept his mission as theirs. If they are in sympathy with him they know that his work has not been in vain; that it is not limited to one nation or race; and that he laid on them the responsibility of fulfilling his mission. They know also that in all lands his disciples, in the face of trial, peril and death, have witnessed a good confession; that never have lives been given more nobly for Christ's sake, never has the truth he proclaimed wrought more effectively in changing darkness into light in China, India, Africa—wherever it has been preached—than it has in most recent years.

Why, then, are the plans of wise men in whom our churches have full confidence—as they do unquestionably have in the members of the Prudential Committee of the American Board—not fully carried out? That question has a fresh

interest just now as the annual meeting is coming at Hartford. Why are the reasonable appropriations of last year not fully provided for, and why is a debt left weighing down the plans for the year to come? Where are missions a failure?

The answer, we think, will not be disputed by any one. Missions are a failure wherever one who professes to be a Christian has neglected to do his share to support them. This means that missions have failed this year with many thousands of Congregationalists. We do not undertake to say how many. It will help our purpose as well to consider some facts presented by *The Churchman* concerning missions in the Episcopal Church. According to the statistics of religious denominations for 1890, there were then in the United States 6,519 Protestant Episcopal churches. It appears that 4,750 of these failed to make any offering to their mission board last year. Of the various dioceses, by way of example, in that of Bishop Satterlee of Washington only twenty-six out of eighty-nine gave anything, and in that of Bishop Doane of Albany only eighty-eight out of 191. These two bishops have been discussing earnestly the reasons for the want of success of missionary enterprise. These reasons, as with the other bishops, are evidently to be found within the churches under their own special jurisdiction. They are to be found in every pastor who has failed to persuade his parish to take any part in this organized work of the church. And in the last analysis the responsibility must be placed on each member of each parish who has done nothing for this work during the last year.

This failure of missions with so many thousands who have united in a pledge to carry them on and have done nothing has evidently depressed those who have done something, for they appear to have done it without enthusiasm. The contribution of the very rich Trinity Church of New York city to the board this year was \$378.65. Another large parish in the same city, whose rector is a manager of the mission board, gave nothing, not even a Sunday school offering. The largest gift from an individual was \$5,000, not a large sum when we think of the familiar names of millionaires who are members of the Episcopal Church. These specimen facts sufficiently explain where and why missions are a failure.

We have not made these statements for the sake of disparaging another denomination, but to show how far Christians may be, without realizing it, from fulfilling the purpose of Christ. Congregational churches make a better showing than this, partly because diligent and systematic efforts have been made to arouse to their responsibilities individual churches and groups of churches. But missions are still a failure in hundreds of Congregational churches and in thousands of the members of our churches, and the responsibility of this is with individual pastors and individual members. Failure can be changed to success with each one of them who will do now what he knows he ought to do. If any church refuses to make any gift after its pastor has faithfully presented the case to them, then the failure is theirs, not his. If each person who reads this editorial will now do his share of



Christian work to give the gospel to the world, much of the reason for failure will disappear. We put the question to each disciple of Christ, to be answered for himself—Shall the first year of our Lord of the twentieth century record for you the failure or the success of missions?

### The Joy of Contentment

We need to clear the ground a little by observing that there is a radical difference between contentment and satisfaction. It would be foolish to attempt a description of the joys of satisfaction, for those never can be realized by us upon this earth. The very nature of our life involves limit and restraint; perfect satisfaction means such a sense of fullness as removes the desire for progress. Contentment, however, which means that we accept the limits of the sphere in which the will of God has placed us, is perfectly possible of realization in our earthly life. And when we reach that point where, still stirred by the divine unrest and still yearning for the more perfect life, we can accept the will of God with courage, then we know the depth of a joy that God the Father himself bestows.

The 131st Psalm is one of the simplest and truest expressions of this mood which we possess in literary form. It is a poem of twilight and the crooning of a baby's voice. The figure is that of a child who has learned through struggle to trust its mother, both in that which is withheld and that which is given.

This points us to the truth that the joy of contentment is never the issue of a passive rest; it is ever the outcome of positive conflict. It is from our struggles that we learn what our limits are. Only from experience is it possible to define the sphere within which our energies may be most profitably spent. It is in the exercise of the positive and achieving virtues that positive joy is born. The weaned child in its mother's arms is a far better type of the most perfect joy than a baby upon whom no sense of limit ever has been imposed.

But the figure points us also to the singular sweetness and purity of the joy of contentment. It is not quite like any other joy, since it is the result of such perfect confidence and such glad devotion. Wrapped about with the unfailing assurance of love, the Christian heart need never know the dark shadow of gloom. But instead, welling up as sweetly as the spring among the hills, singing its way onward like the brooks in the glens, bearing strength and purity to the wide meadows and the bitter ocean, the life of a Christian ought to be filled with joy that is simple, sweet and life-giving.

And the figure teaches us how truly the joy of a contented heart pleases God. A mother's happiness consists very much in the discovery of happiness in her child. We never gave her a better sign of our love than this, just being happy with her. Can we give God a truer sign of our love than this same mood of the spirit? We please him most truly by living the life he gives us to live simply, gladly and confidently.

### The Church for the Outsider

*The Congregationalist* desires to secure a presentation of ideals for the modern church from the point of view of the outsider. The deficiencies of the church have frequently been pointed out, both by those within and without its membership. What is needed now is constructive discussion, particularly from those who, from one reason or another, have held aloof from the church. We therefore solicit from such persons replies to this question, *What kind of a church would attract me?* For the best answer received before Nov. 15 we will pay \$10, for the next best \$5. The competition is limited to those who consider themselves outsiders, and the answers must not exceed 250 words.

Will not the regular readers of this paper take pains to inform their non-churchgoing friends regarding this offer? We make it solely with the desire to bring out criticisms and suggestions that may help promote a better understanding between those now maintaining the church and those right-minded persons without its pale whose sympathy and support the church needs.

### In Brief

The Roosevelt children attend public schools in Washington. Evidently the President believes in popular education for all classes.

"I don't go to church to be entertained. I go to worship God and fulfill my duty as a Christian." That was a noble confession, and if it could be generally made by churchgoers there would be little need to raise the question, What is the matter with our minister?

A call has been issued summoning the younger Baptist laymen of New York city to a conference which, it is hoped, will lead to greater unity of action among them in support of Baptist church activity and church extension in the metropolis. An excellent example to follow is this.

Particulars regarding railroad rates and local arrangements at both Hartford and Portland appear on page 517. Do not overlook the fact that those who wish to go both to Hartford and Portland at the rate for the round trip of a fare and a third must start from some point in New England.

It is gratifying to learn that all the denominations in India working under the Presbyterian polity, three from Scotland, four from the United States and one each from England, Wales, Canada and Holland, are planning for organic union, the final meeting to determine the issue to be held in December.

Bishop Galloway of the Methodist Episcopal Church South, in his sermon opening the Ecumenical Conference of Methodists, London, declared that the peril of the age "is not a God despised but a God displaced," and he warned against an enfeebled doctrine of sin and an obscured vision of the Saviour.

International courtesy and good feeling have been shown both in the games between Oxford-Cambridge and Harvard-Yale, which the American team won, and in the yacht races, the first of which was not finished in time and the second went to the American defender, Columbia. So may it always be.

Bishop Graves of the Episcopal mission in Shanghai, China, said recently in an article on missionary deficits, in the *Churchman*, that "the three foes of missions are the tessellated pavement, the new altar and the stained glass window." That is a saying which will bear translating into terms of Congregational usage in view of the increased debt and enlarging opportunities of the American Board.

While we are increasing our navy as fast as the yards can turn out ships, an admiral of the Spanish navy seriously proposes in an official communication to the queen regent that the Spanish navy should be abolished altogether. That looks like an anticipation of the time of universal peace—but it is only a confession of poverty.

More than 3,000 miles of electric wires have been stretched in a single line across the continent of Africa, costing \$5,000,000 and seven years of labor by a small army of workmen. When 1,200 miles more have been spanned telegrams will be sent between Cairo and Cape Town. Thus the transformation of the Dark Continent is rapidly progressing, science following in the path of the missionary.

There is no immortality like that of the great historic festivals. Last week the Jews among us were celebrating the feast of tabernacles with little sheds or tents, on the roofs or in the narrow yards of city tenements. Manner of life, nationality, climate they have changed, but the feast that was instituted in the simplicity of a country life is still kept with its witness to history in the difficult conditions of the crowded towns.

The nearest approach yet made by any explorer to the North Pole is by Abruzzi, who came within about 250 miles of it. Lieutenant Peary and E. E. Baldwin are aiming for it from different directions. It has been computed that 400 human lives have been lost and \$75,000,000 spent already in efforts to reach this spot. That it will be seen before many years and described as an utterly dreary mass of eternal ice and snow we believe is certain.

This is good news indeed that we are to have another visit from Dr. P. Waldenström, leader of the Free churches in Sweden. He will land in Boston next week and will visit some of the Swedish churches hereabouts, and will be heard, it is to be hoped, at the National Council in Portland as well as on other public platforms. He will be the guest for several days of Dr. F. E. Emrich of South Framingham, who has before officiated as his interpreter. The Yale bicentennial is included in the itinerary of the distinguished foreigner, who will remain in this country till December.

John G. Nicolay, who died in Washington, Sept. 26, was best known perhaps as President Lincoln's private secretary and biographer. He was a notable instance of the rapidity with which the Americanization of foreign immigrants often goes on. He was born in Germany, and educated in the public schools of Cincinnati and St. Louis. Thrown entirely on his own resources at the age of fourteen, he began with work in a store, learned the printer's trade, and became an editor, private secretary of a President, diplomat and author. Similar careers are hardly possible in any other land, but they are still open in America.

Rev. Gilbert Reid, an independent missionary in China, has been severely criticised for a defense, in a recent article in the *Forum*, of a certain kind of looting by missionaries. But he shrewdly turns the tables on some of his critics by a letter in several of the dailies in which he thus shows how certain newspaper reporters looted the looters: "The three correspondents who were most severe in their condemnation of looting had no compunction of conscience in purchasing from the 'loot auctions' at the British legation. It is interesting to note that when they were called upon to pay they presented checks which, mysteriously, have been dishonored at the bank." Those correspondents were evidently competent to judge missionaries accused of looting, so far as experience goes.

## A Prayer\*

By Rev. Samuel E. Herrick, D. D.

### ALMIGHTY GOD, OUR HEAVENLY FATHER:

We bow before Thee this morning in sorrow that we cannot speak. Our eyes are dim and our hearts are heavy. But we know that Thou art ruling in the heavens and doing Thy pleasure among the inhabitants of the earth, whatever may be the rage and wrath and wicked doings of the sons of men.

But the depth of our grief is also the measure of our gratitude this morning. Thou hast revealed unto us the beauty of the Lord our God once more in the reflection of a nobly completed human life. Thou hast made us to say with one heart, "Blessed is the man whom Thou choosest." We thank Thee for one more shining example of civic and domestic virtue, of self-effacing service, of conspicuous sacrifice, of unwavering fidelity to the Christian ideal of manhood.

We bless Thee that this realization has become to us now an inalienable possession, forever laid up to all the generations that shall come and go—a treasure and a joy forever, historic, permanent, indefectible; for the instruction of our youth, for an example to our citizenship, for a model to our rulers and governors, for the emulation of all exalted character.

And we bless Thee that already Thou hast made this tragedy a foil, by which to display the beauty of righteousness, of noble service, of patriotism, of domestic virtue, and no less the disgrace and turpitude of lawlessness and anarchy and selfishness.

As Thou dost set Thy brightest bow upon the blackest cloud, so upon this dark sorrow Thou hast already caused to shine forth the growing brotherhood of the world, the solidarity of humanity, the sympathy and inmost unity of the nations of mankind.

Thou hast disclosed by this event not only the worst but the best things that lie hidden in the depths of our human nature. The nation has been smitten with a common horror, awakened to a common admiration.

Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance. At the same time, Thou hast let Thy work appear unto Thy servants and Thy glory upon their children.

And now we pray for our whole nation—that this vision which Thou hast given us may not be lost. Let the beauty of the Lord our God be upon us all. Purify, chasten and exalt, through this experience, our own Government and all the governments of the world. Make them increasingly the exponents of that kingdom of God which is righteousness and peace and joy in the Holy Ghost.

Bless him whom Thou hast so manifestly called by a Providence superior to human suffrage to be the President of the United States. "Let Thy hand be upon the man of Thy right hand, upon the Son of Man whom Thou madest strong for Thyself. So shall we not go back from Thee."

We cannot voice the entreaty of our hearts, O Thou God, whose compassions fail not, for the one stricken soul whose human protection is withdrawn, whose strong and beautiful staff is broken and lying in the dust. Out of the unquenchable devotion which she has known and in which she has reposed so long may she draw an all-sufficient interpretation of Thine own word, "Thy maker is thine husband."

And wilt Thou, who hast taught us to love our enemies, to bless them that curse us, to do good to them that hate us and pray for them that despitefully use us and persecute us, have mercy upon the wretched man who has plunged a world into the depths of horror and of shame. Teach us to see light in Thy light, O Thou who saidst, "Father, forgive them, for they know not what they do." Bring him to a sense of his unutterable turpitude. Give him once more the heart of a little child before the steady hand of righteous law shall lead him out into the blazing light of eternal judgment.

Father of infinite mercy and righteousness have compassion upon us all this day, as we are gathered about our beloved and honored dead. May we feel with new and deeper conviction that all live unto Thee. And may Thy peace which passeth all understanding hold us steadfast. And establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it, through Jesus Christ our Lord, who hath taught us to say unto Thee, "Our Father who art in heaven."

\* Offered at the memorial service for President McKinley in the Old South Church, Boston, Sept. 19, 1901.



## The Rev. T. T. Munger, D. D.

By Rev. George A. Gordon

*The Congregationalist* has honored me with an invitation to express through its columns to Dr. Munger, upon his withdrawal from the active service of a Christian minister, the admiration and reverent esteem entertained for him by the profession of which he has been for many years a chief distinction and leading influence. And while deeply conscious of my incapacity to voice in any worthy manner the feelings of his brethren in the ministry for Dr. Munger, and especially my own respect and love, I yet cannot decline the privilege. Our best thoughts about any true servant of God are unspeakable; they dwell in a solution of silence, creating reverence, increasing love and disposing to the homage of grateful friendship.

Dr. Munger was born in 1830, and about twenty-five or twenty-six years later began the ministry that was to prove so rich in elevated and far-reaching influence. His chief fields of labor have been in Milton and Lawrence, Mass., and in the far West, in North Adams, and for the closing sixteen years of his work in New Haven. Doubtless part of the breadth and generous humanity for which he is so distinguished has come to him through his survey of an ample country and his sympathies with the toiling millions of his fellow-citizens. Vital breadth and humanity, such as one finds in Dr. Munger, come only out of wide and serious devotion to man's eternal need.

The chief distinction in Dr. Munger's career as a minister has been its rare felicity. To note in the briefest way a few of the salient features of this happy service and at each step to imply felicitations for the servant and grateful love from the church is all that can now be undertaken.

First of all, Dr. Munger is blessed with a religious nature. His delight is in the law of the Lord. To him God's loving kindness is better than life. For him there is no spot like the secret place of the Most High, no covering like the shadow of the Almighty. The religious view of the world appeals to him with irresistible charm and power. The Christian interpretation of human existence carries him away. He is in the spirit on the Lord's Day, and the Lord's Day absorbs all other days. Thus it comes to pass that high ideals of honor, service and sympathy are before him, and that his sermons are born and not made. They are the strong and gracious outcome of a soul under the sway of the gospel, the natural speech of one whose mind is full of benign light, and whose heart has grown large and tender and wise as the years have come and gone.

Dr. Munger's mind has come to wear the aspect of pity through deep and happy brooding over the pity of Christ and the wisdom of Christ's pity. No one has written as Dr. Munger has done upon this fundamental attribute in the character of Christ; and no one has seen as he has seen how supremely wise Christ was in his compassion and by means of it. Divine thought, sympathy, service, al-

mighty spirit—such is the conception of the gospel that Dr. Munger carries in his nature and utters in all his characteristic words, spoken and written. Christianity as the supreme reality and nobleness answers to the desire and prayer of his heart. Here is the source of our friend's apostolic authority, the evidence of the validity of his ordination, the witness of a divine consecration to the vocation of Christian minister.

Another fortunate circumstance in Dr. Munger's career was the theologic drill which he received. There were giants teaching theology in those days. Coming from Yale College to the Divinity School, he was able to profit by the extremely rigorous method of Dr. Taylor. Doubtless the map of the spiritual universe then presented needs revision; still it must be repeated that in New England in those days there were great theologians, and the high interest and debate in which Dr. Munger as a student lived were a precious introduction to his ministry. The drill was narrow, apt to be too technical, and now and then it lapsed into the merely mechanical. Much of the teaching had to be left behind; nevertheless, the progress afterwards made was in no small degree due to the immense intensity of that old heroic theological discipline. That Dr. Munger should have come to his work through the severe method and the high stress of a period when theology, although much misconceived, and in no way essentially advanced, was still in the hands of masters must be noted as a piece of exceptional good fortune. "No chastisement for the present seemeth joyous but grievous; but afterwards it worketh the peaceable fruits of righteousness to them that are exercised therein."

Not less fortunate is the fact that Dr. Munger while a young man lived through the Bushnell controversies. It is this that gives distinction to his book upon Bushnell. The book is written by one who saw the events, who noted the spirit, and who comprehended the opposing principles of the great debate. To be young and to have an open mind in those days was to be carried to the bier of one theology and to the cradle of another, and if the funeral in the one instance has been unusually long, and if in the other the infant has required much rocking, still subsequent events have demonstrated that death and birth lay in those Bushnell debates. About this time, too, Dr. Munger fell in with some of the writings of F. D. Maurice. Among Congregationalists he and the late Dr. Mulford and a few others were nearly the only ministers who at that time knew or cared anything about the great English seer and his transformation of Calvinism from the partialism of a sovereign to the universal saving grace of a Father.

Another rare felicity in Dr. Munger's life has been the fact that the obscure part came first. Although known among his brethren in the East as an eminent minister, he had no national fame until

he was over fifty years of age. His kingdom did not come by observation, nor was his fame a mushroom growth. One cannot overestimate the worth and charm of those years of high, incessant work, full of the peace of great thoughts and of the chastening force of pure motives, undisturbed by the base appetite for the horrid meal of vulgar popularity. Not to please, but to teach the people, to refine and exalt their tastes, to turn them from admiration of the brilliant but worthless semblance of power to homage for truth, character, genius and influence is, and ever must remain, the only respectable ideal of the minister of Christ. The college and seminary days were long behind this preacher with no popularity; the great world of life, with its passionate scientific and philosophic interpretations, half false and half true, was around him; and there was our friend, keen-eyed and brooding, with deep and sincere love of reality, his sure instinct for truth and his high and devout service to men's souls.

The world of spirit gradually rose into absolute sway, and the worlds of industry, wealth, science, philosophy, literature and human fellowship yielded up their meaning in its awful yet gracious light. Out of this privilege of comparative obscurity came sermons of unsurpassed insight and beauty of form. At length came the remarkable volume of sermons, *The Freedom of Faith*, a book which at once gave its author national and international repute, which taught the church that a new leader had appeared in her behalf and the ministry that sermons were still preached of unexcelled originality, spiritual depth, healing wisdom and power. Many of the sermons in this volume had a ministry at large through quotation in the press. The final discourse in the volume, *Things To Be Awaited*, was republished in *The Congregationalist*, and its gracious words brought to eager, but hitherto defeated, idealists unspeakable comfort and the peace of wise guidance. Of this volume the late Professor Park, who was far enough away from Dr. Munger's theological ideas, said, "That book is the work of an honest man."

Whittier, the poet, rejoiced in this new teacher, who put into prose the high spirit, the wide sympathy and the solemn faith which he himself had so often wrought into poetry. The eminent distinction which Dr. Munger won in 1883 he has ever since more than maintained. A sermon of his published in *The Christian Union*, now *The Outlook*, is worthy of permanent remembrance. It is based upon Christ's words to the penitent thief, "Verily, verily I say unto you, Today shalt thou be with me in paradise," and its title is *Salvation Through Fellowship*. A sermon more fundamentally true and beautiful it is difficult to imagine. Another volume of sermons followed a few years later on *The Appeal to Life*, and in 1899 came his noteworthy book on Horace Bushnell. These works had been preceded by the volume *On the Thresh-*

old, the most widely circulated of all Dr. Munger's writings, and one of the best books ever written to young people.

There are two types of the great preacher. There is the type represented by Henry Ward Beecher and Phillips Brooks—the fiery orator, the master of assemblies, the cyclonic commander of the assent and service and homage of the multitude. Of this type the American pulpit has never had a preacher at all comparable to the two great men just mentioned; indeed, it is doubtful if in any age or country they have ever been surpassed in their class. The pre-eminent American example of the other type is Horace Bushnell. This preacher has no striking oratorical gift. He can never become popular. He prevails mightily, but it is by the vitality and originality of his ideas, the truth and intensity of his vision of God, the reach and wholeness of his imagination, the sincerity and joy of his faith, and the form of strength and beauty which he presses into the service of his high vocation.

This is Dr. Munger's class. He is not an orator, nor could he ever shine as a platform speaker. His power lies wholly in his message and in his high concern to utter it. The higher the level of the congregation, the surer is this preacher of the willing ear and the understanding heart. The church needs both types. Yet the Beecher-Brooks type oftenest seems to be the only one. To cultivate this delusion would be fatal to the ministry. Surely, as a whole, Horace Bushnell is more than the peer of Henry Ward Beecher or Phillips Brooks; at least our admiration and grateful love for them should not lead us to deny the right of Bushnell and his class to an equal pre-eminence in the ministry.

Fortunate in his natural qualities, transmuted by the Spirit, Dr. Munger has been. He has lived by insight alone. The strife of tongues has been far from him. Wherever large and vital ideas have existed, whether in science or in philosophy, or in literature, thither he has gone with an open mind and a thankful heart. Of resonant moral force, and even of quick indignation, he has yet borne about with him an atmosphere of peace. Peace, and what Carlyle so beautifully says of Dr. Chalmers, a kind of "serene sadness," as of the "oncoming of evening and of star-crowned night," have become a central charm in Dr. Munger's character. A fortunate capacity for reconciliation to the mysterious and awful order of the world has been his—a capacity for the quiet and religious acceptance of the inevitable in human life. Where so many great souls have seen only hard, pitiless fate, to him, as disciple of Jesus Christ, it has been given to see and to feel the will of his Father in heaven. Dr. Munger's people have noted and rejoiced in these characteristics of their revered and beloved teacher and friend, and above all his other services to faith has been the thoroughly human, the painfully struggling and yet essentially contented and serene soul with which he has been enabled to confront the issues of life and death.

Above all else for this high grace, we, his brethren in the ministry, revere and love him. Under its influence we feel upon our hearts the peace of God, and we do not grudge him his great gifts, his

distinguished success or his place in the reverent esteem of thousands. He has blessed us with the sense of the grace that comes only from our Lord Jesus Christ, the love that issues from God the Father and the friendship that stands in the communion of the Holy Spirit. Long may his witness continue. Long may he live in the city that one has described as

"a happy harbor of God's saints," in his hospitable home, among his books and his friends, with the fruitful pen busy in the service of the kingdom of heaven. In his day may there be no failing light, and when the inevitable evening comes may its soft farewell fires be lost in the glorious peace of the eternal morning.

Aberdeen, July 23.

## Missionary Conference in Syria

By Rev. George E. White

Dozens of stalwart missionary gentlemen in linen suits and white helmets; scores of earnest missionary ladies in puggarys; the wind southing gently through the Lebanon pines; Beirut, the sea and the shipping spread out like a map ten miles away and 2,000 feet below; the cool tent inviting all from the white sunlight and the white dust outside to the deep shade within—these were the circumstances amid which Dr. H. H. Jessup called to order the second missionary conference at Brummana, Syria, Aug. 13.

The Mission of the British Friends at Brummana was the host; the American Presbyterian Mission in Syria with the professors of the Syrian Protestant College was chiefly the master of ceremonies. Two hundred missionaries, representing eleven or more societies, were present. An American Congregationalist might find himself a tent mate of a Scotch Presbyterian, a German Evangelical and an English Episcopalian or Friend. Their fields of labor will be Asia Minor, Syria, Palestine and Egypt, and their channel of effort the school, the press, the hospital and the church.

Among the prominent members of the conference were the venerable Jessup brothers, and Dr. Bliss, president of the college, and among the prominent visitors Dr. Selah B. Merrill, United States consul at Jerusalem, Prof. S. I. Curtiss of Chicago Seminary and Rev. F. B. Meyer of London.

For whereas a former conference dealt chiefly with missionary plans and measures, it was determined to organize this one on the model of Northfield or Keswick. Mr. Meyer accepted an invitation to be present, and has spoken twice a day on the general subject of The Privileges and Possibilities of Life in Christ. It has been a most tender, heart-searching, blessed season. We had come together hungry, expectant, eager, and we were not disappointed. In the public meetings, under the lonely pines, or beneath the open Syrian sky, many earnest prayers of consecration have been made, and an inspiration has been received that will be carried back to a hundred mission stations.

The conference called attention to several facts. For example, the visitors saw the progress made in the Lebanon during the last forty years. Following the massacres of 1860, the Lebanon was erected into a quasi-independent province, whose governor must be a Christian and approved by the European powers. It has now a quarter million of prosperous people. Extreme poverty seems as rare as extreme wealth. The comfortable stone houses are surrounded by small but well-cultivated orchards of olives, figs and mulberries, for which the steep mountain sides are carefully terraced. Land otherwise waste is planted with pines. The veil has disappeared from the faces of the women, and all classes greet the stranger courteously as he walks along their streets.

The conference set forth in clear light the line of established missions reaching from the Black Sea to the Soudan. By the grace of God, self-administering, self-supporting, self-propagating native evangelical churches are becoming rooted. Fifty thousand young people are studying in schools, many of which

are of advanced grade. An institution like the Syrian Protestant College at Beirut commands the confidence and patronage of all races. Its graduates just now find their best openings in Egypt and the Soudan. Hospitals remove prejudice by a practical exhibition of Christianity, and the Beirut presses turn out 30,000,000 to 40,000,000 pages of Christian literature per year. Syria, including Palestine, has about 350 foreign missionaries. The great cry is: "Lord, a double portion of thy Spirit!"

The conference emphasized the comity that exists. Comity is not a new word in these parts. The American Board is almost alone in Asia Minor, American Presbyterians lead in Syria, the Church Missionary Society occupy Palestine and the American United Presbyterians are at the front in Egypt. Missions to the Jews aim to reach their peculiar people. Irish Presbyterians, American Reformed Presbyterians, English Friends, Germans, the British Syrian schools' system, which is grandly educating nearly 5,000 girls, all work in Syria and Cyprus on ground not covered by others, and all in harmony with one another. It was agreed to appoint a committee on comity, but no one could think of anything for it to do at present, for there is real comity already.

In Palestine and Egypt a good many Moslems are slowly coming to receive the truth as it is in Christ. The number of pupils in mission schools increases, as does the number of those who read the Bible and of avowed inquirers. The secret believers are doubtless many. One Moslem sheik, formerly a student of the famous El-Azhar University, Cairo, has for years led a consistent Christian life and preaches constantly to hundreds of Moslem inquirers. The brave village workers of the Church Missionary Society in Palestine, English ladies all, have won their way to the Moslem homes. When will Christians pray the Mohammedan problem through to its solution?

Visitors to the conference also saw the way in which Russia has begun in Syria the process of licking preparatory to swallowing. The most numerous Christian sect is the Greek Orthodox—though the people are not Greeks at all, but Semitic Syrians connected for centuries with the Orthodox Church—and by virtue of her Greek Orthodoxy Russia has opened some 300 schools in Orthodox Syrian communities, and is subsidizing them to the extent of about \$300,000 per year. They pay all bills, even to those for books, paper, pencils and, in many cases, clothing. The study of Russian is obligatory. There is a training school for young men in Nazareth and one for young women in Bethlehem, in which teachers are prepared for the village schools. The most promising teachers are taken to Russia for further education, whence they return to Syria as Russian citizens. If this process continues for a few years Russia will have reversionary interests in Syria which no power on earth can deny or ignore.

Brummana, Syria, Aug. 19.

Jules Verne is said to have become totally blind.



## Three Sacred Tone-Pictures

Latter-Day Oratorio at the Worcester Musical Festival

By GEORGE A. BURDETT

We say, and truly, that our age is one of swift and radical growth. It is an age not only of map expansion, but of spiritual expansion, of Christian as well as commercial prowess. It is an age, too, of unrest, of aspiration, a time of shifting theories—vision-full as well as visionary—of amply quickened impulse for searching and arousing expression in all the phases of being.

What wonder, then, that music—most free and immaterial and sensitive of all the subtle soul voices that we call art—should evolve itself in like manner? It is an eloquent fact that the tone-masters have ever sought and found their greatest inspirations in sacred themes; witness Handel's Messiah, Bach's Passion Music and Mendelssohn's Elijah. Who can measure, indeed, the influence for good of the classic oratorios upon those to whom music speaks? And today the spirits of men tingle as never before and press for utterance in art and all other self-expressions. Nor does the religious type lose or loosen its power in the composer's imagination. It is, therefore, quite in the spirit of the time that the Worcester festival, just held, should offer us this year three representative modern sacred works: The Beatitudes of César Franck, Verdi's Requiem, and Judith—the last large choral work of Chadwick. All three are powerful productions and sincere, according to the creed and cult in art of each composer.

César Franck a year ago was an unfamiliar name, and yet this, his greatest work, is one of the strongest oratorios of the last half-century. It occupied his time from 1870 to 1880, but, sad to say, received its first complete performance in 1891, the year after his death. In 1895 Germany first heard it, and last year at Worcester was its first English production.

"Honest Father Franck" was a Belgian, born in 1822. This "French Bach," as one has called him, was yet one of latter-day emotion and idiom; he was a man of lofty ideals, deep scholarship and keen feeling.

The work is a meditation upon redemption. The scheme comprises a tenor narrator, the Peacemaker, terrestrial choruses as a background and celestial choirs in consolation and exhortation; and finally, as the perspective of the work gathers headway in the ascendancy of peace upon earth, the voice of Satan in scornful challenge and the voice of Mary in recital of her woe and the tragedy of the cross with its redemptive triumph; with, lastly, the voice of Christ in crowning invitation, the defeated outcries of Satan and the hosannas of those who have suffered for righteousness' sake.

There are eight scenes, in each of which the poet has set an elaborate background of earthly suffering, of woe and sin and persecution against which the voice of Christ pronounces each corresponding beatitude. Faith and content are strong in the heart of this composer, for he lavishly and intensely portrays the condi-

tions of earth and mortal experience, trusting to the single ray of white light in the serene sentence of beatitude. Accordingly we have, in versified account, the thralldom of wealth and pleasure and pride, and against it: "Blessed are the poor in spirit." Next the darkness of earth and life's tempest and cruel fate, against which is finally heard "Blessed are the meek." Then grief haunts every dream; the mother mourns; the orphan grieves; the wife and husband languish; slaves, philosophers and all earth's children quail and wail, whereupon shine forth the celestial faces in the light of heaven and we hear once more the voice of Christ, "Blessed are they that mourn."

In the fourth part, the carnal plaint against evil and dark destiny brings hunger for light and release and poignant prayer, which is answered in the searching tones of Christ: "Blessed are they which do hunger." The fifth part resounds with the groans of the oppressed and the vengeance of the oppressor; the terrestrial chorus cry out to the "King all glorious," and urge their supplication for help; then answer the celestial voices, the angel of forgiveness and supremely the word of Christ: "Blessed are the merciful." Again the prayer of heathen and of Jewish women, the claims of the Pharisees, the awful warning of the angel of death, the voices of the redeemed always more entrancing and, lastly, the Christ-word: "Blessed are the pure in heart." Next Satan and the horde of the wicked and the pagan priests and the supernal quintet of peacemakers in lines of love and light, and the crowning word of Christ. Finally, the crucial struggle between Satan and Christ and the ultimate supreme triumph of redemption and the annihilation of evil and the heavenly hosannas.

Musically it is a scintillating work; its voice treatment is masterful and of great range of resource, its orchestration rich and graphic. There is a germ of melody which is fructified all through the work in various adaptations to iterate and reiterate the redemptive motive. Time-honored principles of composition, with the hall-mark of classic usage, are applied to modern melody. Altogether it is a work strong in its feeling and sensitive in its strength—most expressive in its manifold beauty.

When Rossini died a requiem for him was planned to which several representative composers should contribute. So in-harmonious were the different numbers in style that the enterprise was not concluded. The last number, *Liberate Me* (Deliver Me), was Verdi's share. When the poet Mazzoni died in 1874 Verdi found, in the loss of that genius in contemporary Italian literature, the incentive to completing the Requiem as an act of homage. The work is not done for church hearing, but is a drastic and dramatic outpouring of intense emotion. But life and death and the great hereafter are dramatic to a keen imagination, and drama is life. Verdi gives us this por-

trayal of judgment and the awesome sup-  
plications with mighty eloquence—vitally, vividly, without restraint, sincerely. He saw hell; he saw the Light, the Lamb, the King of glory. He sang of rest eternal with realization and fervid yearning as well as faith.

He wrote himself tensely into that work. There is the early Verdi and the midlife Verdi and the man of riper years. But there is also the heart of him who had musically awakened in the boyhood years at an organ, who had been moved to the writing of his first successful opera in youth because the text was a Bible story—Nebuchadnezzar—and who had deeply loved and lost wife and children and had been chastened in the experience.

Let us not be too hasty in judgment if this music accord not with our feeling for the theme; we are of the north and classic oratorio is in our blood—a blessed heritage; but Verdi wrote from a tropic heart and to hearts of like temper. His penetrating earnestness in his type none can doubt. Hence the appalling *Dies Irae* again and again recurrent, and yet the sweet assurance of the "rest eternal."

Liszt wrote a sacred cantata intended for enactment, The Holy Elizabeth. Rubenstein has treated certain Bible stories for operatic rendering, as Judas Maccabeus. Judith, the apocryphal record, has prompted operas, oratorios and various orchestral work by men of many nationalities, classic and modern. Although this text is a versified version with literary purpose, one can get the gist of the terrible tale of heroic deliverance in the book of Judith. Mark well the oppression of the children of Israel and their wavering faith, the cruelty and sensuality of Holofernes and the undaunted devotion of the fair Judith to her people and faith in her Jehovah.

Here we have a scheme of contrasts for a tone-painting which Mr. Chadwick has wrought out with stirring result. He has aimed to clothe each element in its own: the devout Hebrews, the heathen hordes, the pure and beautiful Judith and the debauched Holofernes, worship and war. All these elements utter themselves in correspondent music; and hence a varied and utterly modern work with all the resources of present-day orchestral color, but with loyal and lustrous use of more accustomed styles for sacred writing. This is again great art growing out of the thought of God and his mercy. So it has always been; so it shall ever be.

A German pastor once said to me that oratorio was a commentary on the Word to him who had the ear to hear. So we do well to cherish and cultivate this great branch of the tonal art; and all for whom music has a message ought to dwell long and lovingly upon these sacred tone-pictures, both classic and modern.

The ornament and beauty of this lower world, next to God and his wonders, are the men that spangle and shine in godliness.—John Bunyan.

## The Home and Its Outlook

### A Transformation

[2 Cor. 3: 18.]

"We have no bread to spare," the servants said;  
"Send Thou this crowd away,  
By vulgar greed and wonder basely led  
To follow Thee today."  
"Nay," said the Master; "great their need  
must be  
Of rest and food. Bring what ye have to me."

"This woman is not of Thy chosen race  
Who crieth after Thee.  
Send her away, this is no fitting place  
For importunity."

"Nay," said the Lord, "this faithful soul  
shall see  
None is cast out who truly comes to me."

"These little children are too young to know  
The Master's word," they said;  
"Take them away." But as they turn to go  
His arms are round them spread—  
"Suffer the little ones to come to me,  
Of such in heaven shall my kingdom be."

But on a day of bitter tears and shame,  
Ten souls to Jesus dear  
Waited to hear the Master's word of blame  
For faithless flight and fear.  
"Be not afraid, 'tis I," he gently said;  
"My peace be yours: I live who once was  
dead."

They drove away no more! "Come all,"  
they cried;

"The Spirit and the Bride say, 'Come.'  
The Lord has many mansions open wide,  
Let all who will come home!  
Yet there is room. O, hear His word and live.  
Freely we have received and freely give!"

—A. M. Atwood.

### Woman's Attitude to Woman

BY MARGARET E. SANGSTER

William Black, in Kilmeny, makes Hetherleigh say to that enchanting young woman, Polly Whistler, "You women are so very distrustful of each other."

"I suppose it's because we know ourselves so well," was Polly's answer. One constantly happens on bits of talk like this in literature, and most of us have heard similar conversations in real life.

The unconscious attitude of woman to woman is naturally the definitely characteristic one. It is not a pose, nor is it the result of effort, study, or intention. Observing the spontaneous and intuitive judgments of women upon each other, we may eliminate from consideration the verdicts of clubs, and feminine organizations in general, where a somewhat enthusiastic *esprit du corps* obtains. Here is cultivated what is styled loyalty to sex, a term which is rather diverting, as if women were hostile to men, or men drawn up in battle array against women. We are all human beings, and one sex complements the other, and thus makes possible the sweet relationships of the family and of society. Personally, I have a great reluctance from that phase of the question which presents woman spelled with a capital W, and in that mythical creature, the New Woman, I do not believe. I have yet to discover her in college, in business, in church work, or in the home.

Looking at what we may call the sub-

conscious and automatic attitude of woman to woman, it is curious to note that it is usually tinged with suspicion, or, at least, with watchfulness. Women have more self-consciousness than men, spring more swiftly to the defensive, and at heart are much more cautious. Two women, strangers, meeting by accident, are not so ready to fall into conversation as are two men in similar circumstances. Women stand more stanchly on conventionalities; they prefer to be properly presented before they are aware of each other's existence. In public conveyances, I grieve to say that women are often less courteous and less gentle than their comrades, men, and the rougher the latter in appearance the more polite they are found in yielding places and offering small services.

A woman accused faces her sisters at the bar with a prejudice to be overcome. Men are generous, or tolerant, or willing to exercise charity toward men until there is proof of their wrongdoing. Women, in most cases, leap to conclusions. Where men judge women they lean to mildness, look for extenuating circumstances and find excuse in concurrent conditions. Women, holding their standard high, seeing ever before their eyes a lofty ideal, have small patience with folly and weakness in their own sex. Their hot scorn withers the erring. After a little their second thought may be compassionate, but the first is almost surely austere. It is the feminine way to pierce with unerring insight to the core of things, and to be disturbed when women fall short of the highest virtue. Nothing is so abhorrent as a false position.

Therefore it is that women are slow to condone sins which originate in the wrong relations of the sexes. As a class, they are incapable of charity; as individuals, they make little of inherited tendencies, of infirmities of temperament and of overwhelming temptation. The erring girl finds barriers of iron firmness raised against her; never is her sin forgotten, and she is pardoned only with a reservation, which keeps the gates of her lost Eden forever closed against her return.

Even where there was, as in the case of George Eliot and Mr. Lewes, an exceptional situation, which many defended and none set down to an absolute lapse from morality, the average woman was pitiless. English women were the admirers of the great author's magnificent genius, but they stayed away from her home, and she was not asked to theirs. She was Mrs. Lewes only by courtesy; clever and brilliant men were proud to break her bread, but to women she was, and remained as long as Mr. Lewes lived, an outsider. Perhaps here was the explanation, in a resolute effort to rehabilitate herself, of her inexplicable marriage with Mr. Cross, which made Marian Evans, spinster, a reputable wife.

One feels vaguely that women can do no otherwise than they do. The education of the ages has made them watchful, jealously so, on this point, and while they may apparently overlook the offense

of one who takes a wrong step, they never really forget or forgive. Here and there a woman may do so, but women in the large never. And most women feel that this position is tenable and safe and altogether appropriate.

Women are very ready to aver that they prefer to deal in business with men rather than with women. They find among men a little more standing room, and if the matter to be settled is one not exclusively feminine, no affair of gowns and bonnets, but of stocks and bonds, of real estate, of some transaction which is to go on for years, they put confidence in men, very wisely. In these phases of business men have experience and discipline and women are wholly untrained. But in such small, everyday concerns as buying at retail over a counter, women often find men more helpful, less irritable and much more gracious and patient than the average women are. A salesman is a being of immense amiability. A saleswoman bears with her customer, a woman like herself, only to a certain point. Her endurance has its limitations.

In the home environment, fathers and daughters are often more sympathetic, less apt to misunderstand one another, and more tolerant and congenial, than are mothers and daughters. The time of early girlhood is often very trying to the mother and to her young daughter; the same period is one of complete correspondence between the girl and her father. Mothers get on smoothly with their sons. The subtleties of sex are complementary, and so God has set the race in families, and made father and mother each essential to the right upbringing of their offspring. That there may be friction argues no lack of love between the mother and the woman-child who is a replica of herself, and the days at last dawn when there is harmony, though jarring chords may usher them in.

When all this is said, it must be acknowledged that women have keen vision for one another's foibles and faults not only, but also great and unstinted appreciation for each other's excellences. They are showing this in the many philanthropic and civic works which they now carry on, and they have always displayed it, notwithstanding occasional minor infelicities, in the campaigns they plan and execute for charities, for missions, for the church and for Christian effort everywhere.

### Barberries

In scarlet clusters o'er the gray stone wall  
The barberries lean in thin autumnal air;  
Just when the fields and garden plots are bare,  
And ere the green leaf takes the tint of fall,  
They come to make the eye a festival!  
Along the road for miles their torches flare.  
Ah, if your deep sea coral were but rare  
(The damask rose might envy it withal)  
What bards had sung your praises long ago,  
Called you fine names in honey-worded  
books—

The rosy tramps of turnpike and of lane,  
September's blushes, Ceres' lips aglow,  
Little Red-Ridinghoods, for your sweet looks!  
But your plebeian beauty is in vain.

—Thomas Bailey Aldrich.



## Closet and Altar

### THE SOCIAL HOPE

*Thou shalt love thy neighbor as thyself.*

Jesus took no man out of society when founding his church; he left him as he stood. He changed the man, and through the man all society. He withdrew no father from his family, no daughter from her mother; he left them there, but, changing the men, he changed all.—A. M. Fairbairn.

Justice is the only solvent of modern civilization. It is not pity or charity that is to save society, but justice.—William J. Tucker.

I said it in the hillside path,  
I say it on the mountain stairs:  
The best things any mortal hath  
Are those which every mortal shares.

The grass is softer to my tread,  
For rest it yields unnumbered feet;  
Sweeter to me the wild rose red,  
Because it makes the whole world sweet.  
—Lucy Larcom.

The stream which is to heal and vitalize humanity must rise on a height above humanity. Moral and social reforms which rise from lower levels will be like rivers in the desert, which trickle feebly for a few miles and then are lost in the sand.—Alexander McLaren.

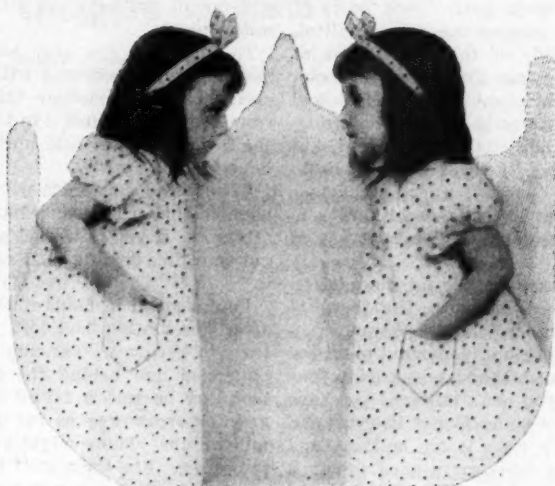
Say not "I love the Lord," unless you find  
Within you, welling up by day and night,  
A love, strong, full and deep, for human-kind—  
Unless you find it always a delight  
To show the weary one a resting place—  
To show the doubting one faith's shining way—  
To show the erring one the Door of Grace—  
To show the sorrowing ones where they may lay  
Their broken hearts—the heaviness—the care—  
The grief, the agony, too sharp to bear.

When each man is the neighbor whom we love,  
According to the gracious measure of His word,  
Then may we lift our eyes to heaven above,  
And say with rapture sweet, "I love the Lord."

—Mrs. Jean Blewett.

Help us, our Heavenly Father, to remember brotherly love and kindness in all meetings and relationships of earth. Thou hast made us of one family, with common needs and like experiences; but we are continually building walls of exclusion and towers of selfishness to shut away our brothers. Forgive this folly of our earth-encumbered souls, and help us to be just and loving, pitiful and gracious, loving our neighbor and honoring Thee in forgetfulness of self. Come, Lord, and overturn among our social usages, our prejudices and fastidious tastes, until the clear horizon of Thy justice shines and our true love toward Thee finds outlet in joyful service to our neighbor. So let Thy kingdom fully come, first in the hearts of Christians, then in a world transformed by the indwelling of Thy just and loving Spirit. In the name of Christ, the Elder Brother of all loving hearts. Amen.

## For the Children



### Double Sixes

We's twins, 'bout six years old;  
We get in dreadful mixes.  
When we wear these spotted gowns  
Folks call us double sixes.

### Half-a-Doll

BY FRANCES BENT DILLINGHAM

Uncle Josiah was reputed to be a wealthy man and was also supposed to be an excellent Bible scholar. Then why, O why, did he unroll from its brown paper wrappings, before Sarah Frances's and Louisa's wide eyes, one doll and present it to two little girls? Had he only money enough for one doll? Had he never read of the judgment of Solomon? And their first doll, too!

The mother of Sarah Frances and Louisa said to Uncle Josiah (two children having one mother is quite different from two mothers having one child), "Now, Josiah, there was no need of giving the children such a nice present. I'm afraid it'll make them worldly to set their hearts on such things."

"Sho!" answered Josiah. "You remind me of old Cap'n Gill that confessed in meetin' he'd sold a barr'l of mackerel and hoped he wouldn't lose his soul on account of worldly prosperity."

But the mother was frowning on the children. "Aren't you going to thank your uncle for the beautiful present he's brought you?"

Neither answered. It was Louisa, the youngest and boldest, whose shoulder received a hard, admonitory pat, who spoke her sister's thought: "Is it Sarah Frances's or mine?"

The uncle beamed benevolently. "It's both of yours," he answered, and a vague look of hope died from each child's face.

"Thank your uncle," said their mother, severely.

Sarah Frances looked up into his kindly face and murmured, "Thank you," and Louisa echoed it valiantly.

"Now run away and play with it," said Uncle Josiah.

"They musn't play with a nice doll like that every day," warned the mother.

"Sho!" said Uncle Josiah; then as neither little girl made a move toward the doll, "Don't you want to go and play with your doll?"

Sarah Frances, being the elder, thought she should first take the doll; but long experience with Louisa had taught her to be careful in asserting her birthrights. Therefore it was Louisa who rapturously seized the stiff body of the doll, while Sarah Frances trotted meekly after her to the outer door. They were followed by the mother's warning, "Remember, Louisa, Sarah Frances is the oldest."

The two little girls seated themselves on the bench nailed to one side of the white-trellised arbor in the garden. Louisa hugged the doll's stiff, buff body and studied the pink lips and cheeks and the black hair painted in regular curls all around its head.

"Please, Louisa, let me hold her just a minute." Sarah Frances held out her chubby hands. Louisa, grudgingly, put the doll into them.

"She's got painted hair," said Sarah Frances, suddenly. As is usual with persons of timidity, she was a pessimist.

Louisa's loyal soul fired instantly. "I like painted hair. I wish my hair was painted. Here, give her to me."

But Sarah Frances, like many another complainer, had not meant to go so far. She cuddled the doll in the corner of her arm farthest away from Louisa. "I didn't say I didn't like painted hair. You've got to let me hold her, Louisa. I'm the oldest." It was not tactful of Sarah Frances to bring up at this critical moment that irritating reason.

"I don't care," Louisa slipped off the bench and came around to the other side of Sarah Frances. "If you don't like her, I'm going to hold her."

But Sarah Frances slipped off the bench in her turn, and in a moment was through the farther entrance to the arbor and on

the way to the house. Louisa, unthinking, scurried after. The two met just outside the back door. Two pairs of small hands clasped the noncommittal, unyielding body of the doll, Louisa at the foot and Sarah Frances at the head, and there would doubtless have followed a practical adaptation of Solomon's judgment if the mother had not appeared at the back door in answer to Sarah Frances's cries.

"You've got to let me hold her," said Sarah Frances, loudly. Louisa struggled silently.

"Give me that doll," said the mother. "I'm surprised at you. I'm thankful your uncle's gone. Louisa, Sarah Frances is the oldest, and you ought to let her hold her. Sarah Frances, be kind to your sister. No, you can't either of you have the doll. I'm going to put it away, and you can only have it on holidays and when you've been extra good. Such a beautiful doll! When I was a little girl I played with a clothes-pin." The two children looked with pity at their mother, even as the little girls of today, with their many dolls, may pity Sarah Frances and Louisa.

The mother carried the doll into the kitchen, then into the living-room and stopped before the secretary in the corner. She unlocked the upper third of this and sat the doll down on a shelf within.

"Now you can look at her," she said, turning away.

Louisa stared angrily at the doll; Sarah Frances looked at the painted hair through a mist of tears.

"She looks cold," said Louisa.

"I'll let you make a dress for her," said their mother, with the happy thought that the doll might be an instrument of Providence, after all. "I've got some pieces left from your blue delaine, Louisa, and some from Sarah Frances's dimity."

"O, make her a dress like mine," said Louisa, dancing up and down excitedly. Another inspiration seized the mother. "Don't get excited, Louisa, I'll cut you out a dress of your blue delaine and Sarah Frances one of her pink dimity, and the one that gets hers done first shall have the doll first."

Louisa's face fell; she loathed sewing. Sarah Frances loved it. Nevertheless, under the hope of clothing that probably chilled form of buff muslin that sat in tantalizing loneliness on the secretary shelf, Louisa began to sew with unusual industry. But Louisa's sudden interest in sewing could not match the ease which long hours of patient practice had given to Sarah Frances. Sarah Frances brought the pink dimity, all finished, to her mother for inspection, while Louisa was putting the last stitches in one of the delaine sleeves. Louisa finished her hem with a pucker, but it was no use. Her mother said:

"Sarah Frances's was done first, Louisa. You must hem that sleeve over again, and Sarah Frances can take the doll over to Harriet's this afternoon and play one hour."

When the happy Sarah Frances started off to Harriet's with the pink-gowned doll clasped in her hands, trembling with happiness and with her own water curls brushing the doll's painted hair, Louisa

sat in the corner near the now uninteresting secretary and hemmed her sleeve with small stitches, but with great resentment.

The moment the play hour was up Sarah Frances returned with her usual obedience. Her mother took the doll from her and returned it to the secretary shelf, while Louisa held up the blue delaine in mute appeal.

"No," said her mother, "you can't have it this afternoon; but tomorrow afternoon, if you're a good girl, you can put your blue delaine on it and play with it."

Louisa stood in front of the secretary after her mother had left, with angry tears in her eyes. Through the blur the pink clad doll behind the glass of the secretary became a far-off blot of red, and tomorrow was as far away as the millennium. There might never be any tomorrow. She thought of her mother's clothes-pin doll and her own discarded rag baby, which she had seen her mother make.

"'Twas only cloth, 'twasn't a doll," she said aloud, snapping her eyes so fast that the tears dried; and the new store-doll shone forth in all its glory, the brighter for these mental comparisons. There was only the glass of the secretary between Louisa and her treasure; the key was in the lock. It had not before occurred to Louisa that it was possible to open that door without her mother's consent. But now—all of a sudden it was very easy.

Presently a little figure scurried down the front path and by a round-about route came to the arbor and sat down on the bench.

"Anyway half of you's mine," Louisa whispered at the place where the doll's ear should have been. "I just love painted hair, you beautiful Evangeline." Off came the pink and on went the blue dress.

But stolen joys have their bitter. From one end of the arbor Sarah Frances's voice called: "Where are you, Louisa?"

Through the other end floated her mother's voice from the house: "Come and help hull the strawberries, Louisa."

Louisa plunged wildly out of the arbor; but how could Evangeline escape notice? Ah, here were the blackberry bushes and a nice little nest below their prickly, branching vines.

"Good-by, Evangeline," she whispered, dropping the doll in the hiding-place. Then she ran on to the house, stuffing the pink dimity into her pocket.

Louisa sat in the kitchen and hulled strawberries with a dazed feeling, as if she were behind the glass door of that secretary in place of the doll. When her mother said: "Your Uncle Josiah's out in the yard," she almost dropped the bowl of berries she was balancing in her lap.

Then the door was burst open and Sarah Frances and her uncle came into the room and the wind beat in after them and there was a flash of lightning and a sudden scurry of raindrops on the window-pane. Louisa sprang to her feet with a cry, and there was a shower of berries within doors.

"Louisa, what are you doing?" cried her mother. "You've upset those berries. Where are you going? Come here."

Louisa made for the outer door; her mother caught her by the arm. "Mind me, this minute. Pick up those berries."

"It's a solid mess of showers," said Uncle Josiah, "came up like a flash."

Louisa began to sob loudly. "I want to go out. I won't be gone but a minute."

Here was a call from Sarah Frances. "Mother, where's my doll?"

"'Tisn't your doll," cried Louisa, with the ruling passion strong. "She's mine, too. She's under the blackberry vines and I want to get her. Let me go!"

"Louisa!" said her mother in awful tones; she stood with her back against the door, barring Louisa's exit. "Did you leave that doll under the blackberry vines without permission?"

Louisa sobbed her answer.

"Well, nobody's going to risk their lives for a doll, though it is a nice one. You're not going to get struck if I know it. When it holds up, I'll go out and get it. Pick up those strawberries, Louisa."

Louisa, still sobbing, picked up the berries.

When the storm was almost over the mother went out and returned holding a bedraggled doll up to the gaze of Uncle Josiah, Sarah Frances and Louisa.

"Her dress is spoilt and her hair and cheeks have run. Now, Louisa, see what you've done to Sarah Frances's doll."

"'Twas mine and I hadn't held her hardly a minute," wailed Louisa. Sarah Frances was blinking through tears.

"I'll get 'em another," said Uncle Josiah suddenly. The mother sometimes suspected that Louisa was his favorite.

"No, Josiah," she said, shaking her head, "Louisa's got to be punished."

"Well, punish her if you wanten," said Uncle Josiah, "but I guess they'd better have a doll apiece."

Each little girl held her breath.

"Louisa can't have one after what she's done," said her mother.

"I didn't mean to hurt her," sobbed Louisa. "I"—

"Your Uncle Josiah's speaking," corrected her mother.

"Give Louisa that one, and I'll give Sarah Frances a new one."

"Here, take your dress," said Louisa, suddenly producing the crumpled dimity.

"Well," said the mother, "I shall have to punish you, Louisa, and you'll have to make another dress, and you can't play with this doll till your uncle brings Sarah Frances hers."

Louisa was punished, and her mother was painfully critical over the stitches in the new dress. Sarah Frances, when she received her new doll, looked with a little disdain on the old one, whose painted hair had run and whose complexion had faded. But when Louisa received a doll of her own into her motherly little arms she rushed off into the arbor and choked a little over the happiness of possession.

"I don't care, you sweet Evangeline," she whispered at the side of the china head, "whatever's the matter with you. I'd rather have the whole of you than half of the most beautiful doll in the world."

Heaven will be inherited by every man who has heaven in his soul. "The kingdom of heaven is within you."—*Henry Ward Beecher.*



## Alfred the Great of England

By Rev. Reuen Thomas, D. D.



William Hamo Thornycroft's Statue of King Alfred

Unveiled at Winchester, England, Sept. 21, 1901

Whoever would know why, alone of all English kings, Alfred was called "the Great" must make a more careful and exhaustive study of early English history than is possible in this article. At the end of a thousand years the English-speaking races are reviving their interest in Alfred.

Alfred made Winchester the capital of the kingdom of Wessex. There he held his court in the peaceful years of his reign. There he did most of his literary work. There he laid down the burden of his life, and the soil of that city, in all probability, holds somewhere to this day the ashes of the great king.

When Alfred was born the Saxons had occupied Britain about three hundred years. Before their invasion of Britain they inhabited that part of Europe known to us by the name of Schleswig. Our ancestors were Teutonic barbarians full of fight. Under Hengist and Horsa they landed on the isle of Thanet in the year 449. That they must have been in personal appearance an unusually attractive people one may infer from the familiar story of Gregory the Great, who, passing by the market place in Rome, was suddenly arrested by the beauty of some Saxon slaves taken in war—golden-haired, blue-eyed, fair faces. "Who are they?" he asked of the slave dealer. "They are Angles." "No, not Angles; they are angels," said the pious deacon. When elevated to the dignity of the tiara Gregory remembered these slaves and sent Augustine with forty monks to convert the Saxons.

These facts must be kept in memory if we are to understand the greatness of Alfred. With his Saxon people he came under the influence of the Christian religion, no little adulterated with Judaism and paganism, but vastly superior to the undiluted paganism of the Danes, whose incursions soon brought the country to the most doleful condition of lawlessness. So far as the profession of religion was concerned Saxondom had become Christianized. (We must not fill that word with nineteenth century content.)

Under this form of Christianity a few men had become great, many had become devout, but the general population was grievously superstitious and ignorant. As to government, the Saxon heptarchy was very much a nominal unity.

When the Danes poured in their untamed multitudes there was no possibility of national resistance, for there was no nation. Alfred (the first to bear the title of king) succeeded to a kingdom in which anarchy was epidemic. At twenty-two years of age the scepter of Wessex was in his hand. His fame was already great. Old and young everywhere looked to him for leadership, looked to a youth who was a chronic invalid, to lead them against the ever-increasing hordes of the heathen. He became a skilled warrior. It is needless to say that his warfare was defensive, to save his country to Christianity against the terrific onslaughts of idolaters.

How he set himself to his seemingly

hopeless task, how, when defeated, he retired, no one knew where, only to recuperate for more daring deeds, the Anglo-Saxon chronicles tell us. His life seems a miracle of divine preservation.

It would be a truly wearisome task to try to follow Alfred through this part of his reign. As the German historian, Pauli, tells us: "Its only interest consists in the narration of an unbroken series of battles with the northern enemy, alternately subduing and being subdued." Two German races are struggling for the upper hand, and in the long run the most Christianized people, who have the most to lose and the most to win, are victorious, chiefly through the genius and persistence of Alfred.

But Alfred knew that what war gained war could not keep. Whenever he had intervals of peace he was occupied in constructive work, in providing for the establishment of just laws, in every practicable kind of educational work and in fostering the religiousness of the people. His genius was not confined to one specialty. The nearer we get to verified facts the more difficult does exaggeration seem. Concerning no other man in history could Freeman's language be used:

Alfred is the most perfect character in history. He is a singular instance of a prince who has become a hero of romance, who, as a hero of romance, has had countless imaginary exploits and imaginary institutions attributed to him, but to whose character romance has done no more than justice, and who appears in exactly the same light in history and fable. No other man on record has ever so thoroughly united all the virtues both of the ruler and the private man. In no other man on record were so many virtues disfigured by so little alloy. A saint without superstition, a scholar without ostentation, a warrior, all of whose wars were fought in defense of his country, a conqueror whose laurels were never stained by cruelty—a prince never cast down by adversity, never lifted up to insolence in the hour of triumph—there is no other name in history to compare with his.

Alfred lived valorously in peace as in war, triumphing over physical debilities to which ordinary men would have succumbed, because in him was the conviction that he was to be the champion and protector of the truths of the Christian religion and the saviour of Saxon England. His whole life was a romance. Poetry has immortalized men like Hereward, "the last of the English," as Kingsley styles him, who bade defiance to William the Conqueror; Robin Hood, who in Sherwood Forest became the avenger of the poor man against his oppressors; and Alfred, who in the marshes of Somerset, in the habit of a churl, let the cakes burn and was roundly rated by the good woman in whose cottage a king had become a serving man.

"Holla, companion!  
Dost not see that the bread there is burning? Why  
lazily sit and not turn it?  
Ready enough wilt thou be to take it from us and  
devour it."

So goes the popular song.

In his *Outlines of the History of the World*, a juvenile production of Gibbon, is this sentence, "Amidst the deepest darkness of barbarism the virtues of an Antoninus, the learning and valor of a Caesar and the legislative spirit of a Lycurgus were manifested in this patriotic king" (Alfred). It is scarcely correct to style Alfred a lawmaker. What he did

was to take the Teutonic general and provincial laws and inform them with new life by infusing into them Christian principles.

To us his laws seem almost inhumanly severe in their penalties, but we must recall the brutality and savagery with which they had to deal. By severe penalties men had to be educated as to the nature of the crimes by which social life had become an orgy of selfishness, lust, robbery and murder. Their intent was to make human life more sacred. In times of continuous warfare men become hardened. Human life loses its sacredness and its value. Property is worth more than manhood. To robbery with bodily injury of the person robbed Alfred decreed the severest penalties. While he respected the rights of property and made honesty revered, he emphasized the rights of the person as pre-eminent. He struck a severe blow at perjury, which was scarcely regarded as a serious matter, by enacting that whoever should break his oath or fail to perform his pledge should be sentenced to forty days imprisonment, and to undergo whatever penance the bishop ordained, because the offender had committed a sin against God as well as a crime against society.

At a time when our legislators are racking their inventiveness to know what can be done to suppress anarchy in its modern expression, it is interesting to read this significant article in Alfred's code of laws: "If any person, either by himself or others, practice treachery against the life of the king or his lords [members of his cabinet], he shall make compensation with his life and all his possessions; if he should desire to clear himself of the accusation by judicial means, he shall be allowed to do so according to the exact measure of the royal *Were-geld*."

The more we examine into Alfred's laws, the clearer does it become that their leading principles were deduced from the Scriptures. Indeed, a careful student of Alfred and his times has written, as the result of his investigations: "Alfred was the only king on record who made the Bible the law of both his private life and his public administration. When it is said that Christ's teachings are not practical and will not satisfy the needs of business or of politics, a sufficient contradiction of the statement is the single word 'Alfred.'" The inflexibility of his severity may seem to contradict this statement until we make our own investigations. If they are sufficiently thorough, we shall arrive at the judgment that Alfred perceived that until there is justice there can be no mercy. To protect the persons of his subjects against violence was his first aim; to save their property was his next. Life came first. "Is not the life more than meat?" Gibbon was right when he said of Alfred that he had "the legislative spirit of a Lycurgus"—he might have said of a Moses.

We should be willfully blind to the moving energy of Alfred's life if we ignored the deep religiousness of the man. Clearly Christianity was the light shining within him. We may dismiss the subject of the general education of his people after we have remarked that he searched Europe for all the great edu-

cators and planned to make it easy for every free-born child in his dominions to receive such school instruction as the circumstances of the time admitted. He did more. Through the institutions of the church he purposed that all children should have religious instruction. Alfred knew that an atheistic state would be an anarchy. He had learned to read his own Bible in plain Latin. He knew its worth in those painful experiences of life through which he had passed. Half his revenues were bestowed to support the institutions of religion.

Alfred's marvelous insight is shown in his perception that only law, education, moral and religious training could make permanent the unity which war had won. While he gave a fragment of his time to the building of a defensive fleet and another fragment of his time to the organizing of an efficient military police to preserve order, yet his most serious attention was given to the creation of an uncorrupted judiciary and the establishment of living centers of educational and religious influence. (We must not forget that he founded the University of Oxford.) Everything tending to commerce and civilization was set afoot.

But Alfred's main reliance was on ethical changes in the souls of the people. He knew from personal experience that such changes could come only in and from the men who had a sense of accountability to God for life and conduct. Alfred was what in modern speech would be called an "all round man." That he counted no man educated who could not read and appreciate the sacred books of Christendom may be inferred from these words. The king's wish is "that all the free-born youth of his people, who possess the means, may persevere in learning, so long as they have no other affairs to prosecute, until they can perfectly read the English Scriptures, and such as desire to devote themselves to the service of the church may be taught Latin."

His own household was a model for the whole community. His own habits, invalid though he was, were an example to all students, to all merchants, to all servants, to all magistrates and rulers, to all Christians. His industry as an author has been a perpetual wonder to succeeding generations. His principal works are *The Laws*, and translations into Anglo-Saxon of Bede's *Ecclesiastical History*, *The Universal History of Orosius*, *Consolations of Philosophy*, by Boethius, and *Gregory's Pastoral Care*.

Should the assertion be made that the statesmen of today might learn from this man, who lived a thousand years ago, valuable lessons (for they are many of them clearly behind him in the perception of that which gives stability to a state), the proofs of the justice of the remark would be abundant. Alfred's words, "England needs not only good war-men and good work-men, but good prayer-men," are worthy of permanent emblazonry where all eyes can read them. What other monarch than Alfred has ever so simply trusted the teachings of Christ sufficiently as to aim to govern by them? Before the curable woes of society can be appreciably alleviated, Christians themselves must get firm footing on the ground taken by Alfred.





The Old Brick Row, Yale University

## Yale University at Its Two Hundredth Milestone

The Molding Personalities and Notable Achievements of the Past. The Bright Promise of Years to Come

BY AMOS PARKER WILDER, CLASS OF 1884

Yale has completed 200 years of existence, and a fitting celebration will be held in New Haven, Oct. 20-23. The significance of the occasion, as a landmark in education, as the expression of two centuries of American life, as suggesting all the useful activities of men, can scarcely be exaggerated, and conditions are now calculated to kindle enthusiasm.

A popular young president is now well in the saddle and has demonstrated his capacity. Some \$2,000,000 have been raised of late mainly through the small gifts of not hundreds, but thousands, of graduates and friends, and over half this amount applied to new buildings, some of which will be complete for inspection. The "Old Brick Row" has been thrown down, barring "South Middle" (preserved to gratify the sentiment of the alumni), and when the returning graduate runs on to Fayerweather Hall or the Administration Building, or perhaps the new dining

hall (half way to the Sheffield School), or the great Auditorium and Memorial Vestibule, all constructions of within a few months—in addition to the dozen campus features which the graduate of even a dozen years back has not seen—he will understand that the Yale campus has expanded and the university is something bigger in all ways than he realized in absence. The institution has developed in all its parts. It shared the growth in numbers of all our higher institutions of learning, beginning fifteen years ago. In the Timothy Dwight administration of thirteen years following 1886, the number of students increased 135 per cent. and the teaching force nearly as much. The annual income was increased one and one-half times. More than \$2,000,000 were added to the wealth of Yale during his presidency—not much as endowments are reckoned at Chicago or Leland Stanford, but a tidy sum for a college which

has always been forced to count its pennies.

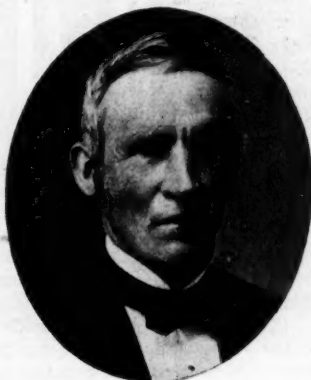
It will do no harm to mention that during his presidency Timothy Dwight himself quietly turned in gifts aggregating over \$100,000. It is a straw to set adrift in a mercenary day when to work for nothing seems stupid to some and when it passes belief that some of the professors of German universities literally do not know what their compensation is, so absorbed are they in better things than money.

The list of Yale presidents, by the way, will reward the student, if he be a lover of biography, and wont to muse on the sources of power. Some of them have been veritable king-men. Not all were gentle saints, as Noah Porter; some were caustic, and a number besides the Dwights were wits.

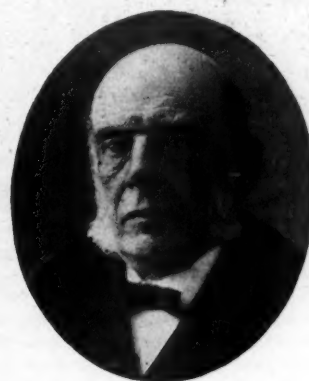
The Sheffield School was never so vital a force in the world of "doing things"



THEODORE D. WOOLSEY  
President 1846-1871



NOAH PORTER  
President 1871-1886



TIMOTHY DWIGHT  
President 1886-1899

as under Chittenden. The graduate work is strong and progressive. The ancient departmental schools are taking on new life. The law school has for some time had a modern home, the medical school is promised one, and the theological school—are not "Yale preachers" known in the largest cities and smallest hamlets from one end of the land to another? The school of forestry is an accomplished fact, and a summer annex in the woods of Pennsylvania is but an expression of its sensible methods and constructive purpose. The Spanish war is over, but memories of the hundred under-graduates and three hundred graduates who had a part in tent and field are glowing. It has been a winning year in athletics. The management of the university is popular with the graduates, and the latter are sharing in the prosperity of the country and, withal, conditions are ripe for a grand good time at New Haven.

Yale is, of course, a growth. Not until well after the War of 1812 was the total enrollment of Yale College above 300 students; and Timothy Dwight, the first, had six teachers only to aid him when he took office in 1795, and but fourteen at the time of his death in 1817. Through the first of these "two centuries" which now we speak so glibly, the enrollment slowly increased from a score of students to 100 to 150 students under from two to five or six teachers. It seemed to be the lot of both Dwights to figure in times of special development: the first from a classical school to a considerable college, the enrollment increasing in his time from 118 to 325; and the second Dwight expanding a college into a university with an astounding development, to which reference has already been made.

Since Jacob Hemingway led the van of Yale graduates—when the Seniors recited at Milford and the Freshmen at Saybrook—since those beginnings of which Harvard has the best record in verse:

Two nephews of the president  
And the professor's son—

Lord! how the Seniors ordered round  
That Freshman class of one!

since then Yale has been busy. How many men have secured the coveted sheepskin is not a fact of frequent knowledge, but there are now about 11,500 of them living, and it signifies the affection they feel for their *alma mater* and the close touch maintained that the forthcoming Address Book will report the whereabouts of all of them save about 150. Good fellowship, democracy, loyalty are watchwords of the graduate life of Yale.

For some two years active preparations have been making for the jubilee. President Hadley, the secretary, Mr. Anson Phelps Stokes, and others have visited the alumni associations from sea to sea, armed with charts, picturing the enlarged campus dotted with the new constructions proposed; and the enthusiasm evinced by the graduates, whether busy lawyers of New York, wise specialists of other faculties, modest preachers in small communities, or remote ranchmen on the plains, gave assurance that the hopes of new buildings, of endowment and of a large attendance would be fulfilled. It was a popular subscription, and old Yale men, whose success has not been in this world's goods, confessed no embarrassment, but great pleasure, in sending on \$10 or other small contribution. One must know Andy Phillips, the mathematician, to relish the scene at 2 A. M. in the cozy room of the palatial home of J. J. Hill, the St. Paul railroad magnate, both men toasting their stockinged feet before the open fire and talking of Yale. Mr. Hill's boy had been there, and the outcome of this informal chat between the man of affairs and the wise man of the campus was \$100,000 toward the bi-centennial fund.

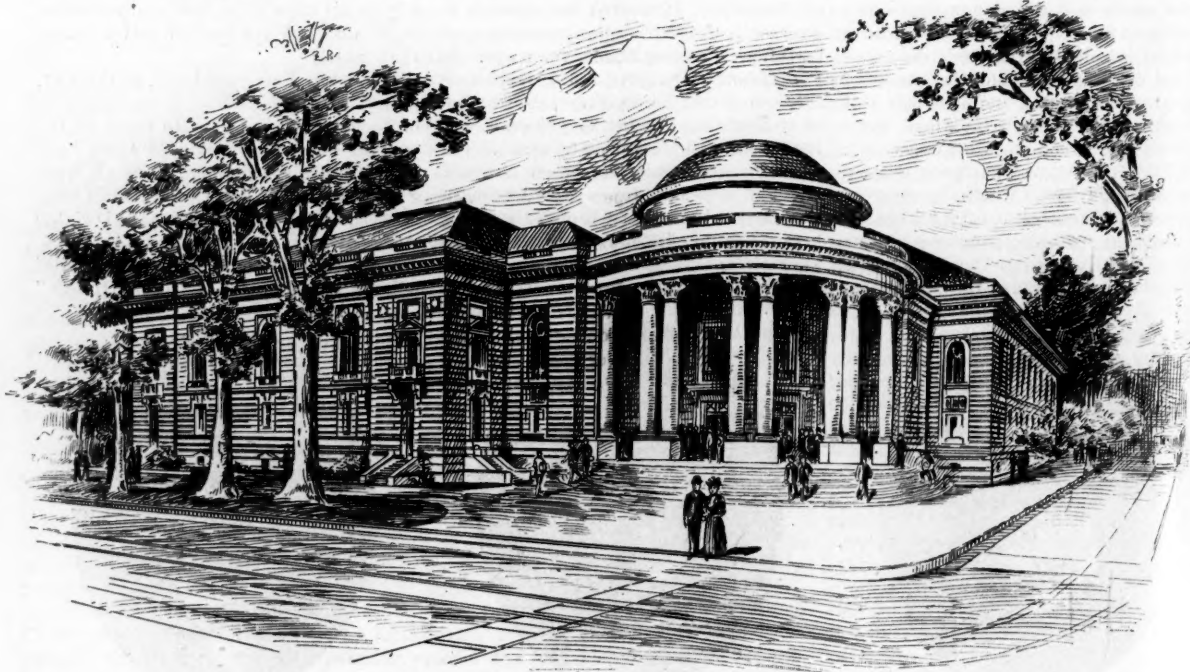
With a roll of distinguished sons to call upon, with a consciousness that the achievements of the nation were in considerable part her achievements, Yale had no difficulty in casting a program of intellectual and literary features of dignity

commensurate with the epochal occasion. Apart from the public addresses and observances, there will be the publication of a series of twenty-five monographs by members of the various faculties—each man speaking the last word on the art or science to which his life of thought and study has been applied. The diary of President Ezra Stiles is to be published, and a rich contribution it is to his times. A History of Christian Life and Work at Yale is in the hands of competent editors. Of course there will be exhibitions of historical and educational material; a medal is being struck; delegates from other institutions are to be welcomed—withal there will be much of dignity and impressiveness.

It is fitting that the Sabbath initiate the program. Whatever impressions one may derive from the lighter and even trivial side of university life as echoed from fence and dinners, no one can look over the printed records of Yale without a fresh revelation of the Puritan spirit in which it was founded and was perpetuated.

During the administration of the first Dwight (1795–1817) the record is that infidelity so raged as a sequence of French sentiments that the Christian student was the exception and an object of detestation; yet that grand old man—and he was more than a preacher—stoutly held up the cross, waged valiant battle for the authority of the Scriptures and made Yale a rallying point for the reaction. I know of nothing better calculated to provoke thought in the heart of a careless collegian than to peruse the class records of these two hundred years—to note the earnestness, the piety, of members of more than a hundred classes now marked with the death star to the last man of them.

It is fitting, too, that the sermon in Battell should be preached by Rev. Joseph H. Twichell of Hartford. He rowed on the crew as a student and he fought in the war as a chaplain. This would



Auditorium

Memorial Vestibule

Dining Hall

BICENTENNIAL BUILDINGS



be enough to secure him the admiration of these successive classes, but they love him, too, at Yale for his genial, ever-youthful, manly spirit. "Jo" Twichell they all call him, and a mighty power



PRESIDENT A. T. HADLEY

for righteousness are his frequent talks 'neath the elms.

Special services will be held in the three historic churches that line the Green hard by the campus, whose history runs parallel with that of the university. The sermons will be by Dr. Newman Smyth, Dr. T. T. Munger and Dr. W. W. Batter-shall (Episcopalian), respectively.

During three days is to be given a series of five addresses on Yale in its relation to great activities, and Sunday afternoon Prof. George P. Fisher discusses Yale's part in Christian theology and missions.

On Monday morning in the chapel Thomas Thacher, Esq., the New York lawyer and son of Professor Thacher (whose honored name will be on the lips of all who graduated before the year of his death—1886), will speak on Yale in its relation to law, and an hour later Prof. William H. Welch of Johns Hopkins on Yale in its relation to medicine. On the afternoon of this day Yale will extend its first informal welcome to the guests, when President Hadley will speak to them, with designated address of response; this to be followed by a reception at the Art School.

On Tuesday the remaining of the five addresses by eminent men: Pres. Cyrus Northrop, '87, of the University of Minnesota, speaking on Yale in its relation to the development of the country; and Pres. Daniel C. Gilman, '52, of Johns Hopkins, retiring now after twenty-five years of service, on Yale in its relation to science and letters. On Wednesday morning the last of these formal events: a commemorative address by David J. Brewer, '56, associate justice of the United States supreme court, preceded by a commemorative poem by Edmund Clarence Stedman, '53, and followed by the conferring of honorary degrees.

Four such days will indeed prove a treat. To listen to all the addresses should put a man abreast of the times. But wisdom is but part of college life. And the diversion will be forthcoming.

There has never been any dearth of music at Yale—if one does not crowd the definition—but somehow to hear a body of old graduates, including veteran preachers, sing drinking songs or lauding the matrimonial surpluse of the sultan does not wholly satisfy, though it may not shock all, as it does those unable to grasp the rollicking nonsense of student life. However, music in its finer forms

is more popular and more urged in these later days, and the art is given recognition in the program. The Sabbath is concluded with an organ recital.

#### THE TRAINING AND THE MAN

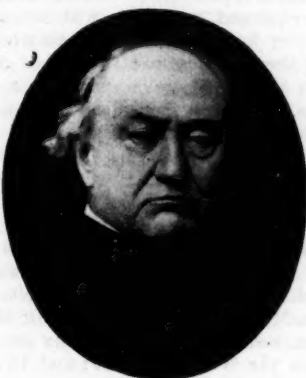
And now for some observations on Yale trends. It is a commonplace that more college graduates adopt business as a life calling than formerly. There was a time when a full-fledged son of Yale, on whom had been lavished the treasures of classic and traditional lore, who should be content to buy and sell in the market place would feel himself, and even be regarded, as a flower by no means equal to the promise of the bud. The collegian felt himself above business, and business at least affected to look down on the collegian.

"What do you know?" said a high railroad official to a youth who wanted a job.

"Well," replied the applicant, "I have taken my degree at Yale and"—

"Don't let that discourage you," interrupted the great man, kindly, "you can live that down."

Interviews of this sort amuse no one longer, for they are pointless. President

JUSTICE DAVID J. BREWER  
Orator of the Bicentennial

Hadley is on record as saying: "It is one of the advantages of the Yale man in starting life that he knows how much he has to learn." The president of the New Haven road is himself a Yale graduate, and so are a number of his associates of high station. In the throng that crowd New Haven at Commencement season are many men of prominence in the manufacturing and commercial world, and a glimpse at the advertising columns of the college papers makes it clear that Wall Street catches many, and some even betake themselves to Mexico or our new Pacific possessions and bid the dollars follow the cheer. Comparative figures—the year 1797 with a period a century later—reveal about what one would expect. Six of every hundred Yale graduates "went into business," now thirty-one in the hundred. The professions of the law and of medicine get about the same proportion of each class. The ministry, however, which a century ago claimed thirty-nine of the hundred, now contents itself with seven; but teaching has a stronger hold as a life work on Yalensians, the comparative figures being three and twelve.

This whole subject of vocations has been carefully tabulated, and the trends are full of interest. The graduating class is adapting itself to modern condi-

tions—it seeks to be rich as well as to be wise; it asserts the need of earnest Christian men in all walks of life; it recognizes as never before the call to teach, and hastens to answer the call with a full brain and warm heart.

When we read of graduates of the olden time—the wise handful of the community, who could speak some Latin and quote some Greek—they appear to have carried away from college more than do young men of today. But certainly they knew fewer things. The comparative table of college requirements through these two centuries is an avenue ever widening. In 1766 it was enough for a Freshman at entrance to be familiar with Cicero's orations, Virgil and his Greek Testament and proficient in common mathematics. Compare that to the full team of acquisitions—and well in hand, too—the novitiate must now drive to get enrolled at Yale. It must be that as human knowledge is increased so have the opportunity and the attainment. The Yale B. A. of today must have been a worker. Of this there has long been no doubt, and the process of sifting out the incompetents and the shiftless goes on, especially in the first two years, though the kind heart and discriminating charity are ever active—notably so if the beloved Dean H. P. Wright is a party to the embarrassment. The curriculum is revised this year. There are more optionals after the first year—it may be in the nature of a "larger hope" for the low-stand men, but Yale's rigorous demands thus far were bitterly summed up by the graduate, who said in his speech: "The college would be a pleasant place to live in if it were not for its religious and literary exercises."

Yale has been obdurate to the claims of the wholesale elective system, and seems to be vindicated in the present reaction against the laziness encouraged in some students and the ill balance of attainments in others by the *à la carte* system of study. President Porter fairly expressed Yale sentiment of fifteen years ago when he said that whatever honors might await students of other attainments, he hoped the day would never come when the B. A. of Yale should be awarded for other than what it then

EDMUND CLARENCE STEDMAN  
Poet of the Bicentennial

stood for—Greek, Latin and the first two years an iron-clad course for all students.

But Yale, if conservative, is not stagnant. A comparison of percentages (1886 and 1899) shows thirty-five formerly for ancient languages as against twenty-two

in the later year; and whereas nineteen per cent. of the course was mathematics, in 1899 it was ten. The increase was in history and especially political science; and music, military science, physical culture and Biblical literature were net gains—they had no recognition in the curriculum of thirteen years before. Some concessions have been made to the American purpose to lighten the load of the classics and to add to what are styled "practical studies"; and this autumn a development of the curriculum is in operation, one of the purposes sought being the laying of the foundation of professional studies before graduation. At first blush the innovation seems a short cut (three years) to graduation—feasible, as at Harvard—but President Hadley insists that the effect will be mainly for Freshmen to enter with advanced attainments, that opportunity may be afforded to elect studies looking toward their life work. Only in exceptional cases will it "save" a year, as at Harvard; a greater number of hours required at Yale militates against this. The Freshman studies will be substantially alike for all.

#### WHAT OF THE FUTURE

And now a few words as to what Yale stands for and what we may expect of her. The principal speakers at the bi-centennial suggest much; they are men of action and power. They are in a high degree typically American. They fulfill the qualifications of a Yale man put to me by Charles Kendall Adams, president of the Wisconsin State University. I was regretting that not more men from my own college were on his faculty, and he said—what some might question—that Western college presidents, in casting about for instructors, turn rather to Harvard or Cornell as institutions laying more stress on specialization in study.

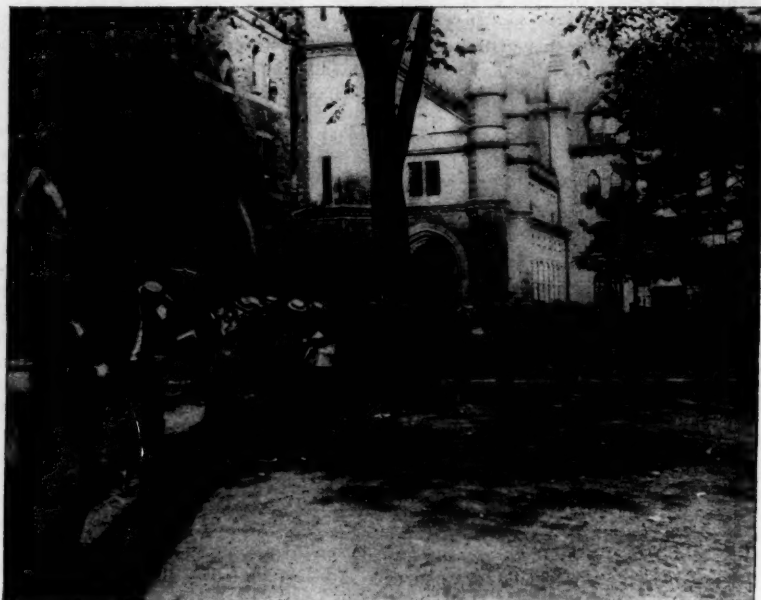
But he added, by way of consolation,

words to the effect that Yale men have a unique symmetry of training; that they are equipped to grapple with situations as they find them; their ideals are high and they get close to all phases of American life. "Wherever you find a Yale man," he said, "you always find a man of influence and often of power."

This is all very true. No institution of learning is more national in its scope. Unlike Harvard, but forty-three per cent. of the students have homes in New England (1898); thirty-two per cent. live in the other Eastern states; eleven per cent. in the Middle States (Illinois, Indiana, Michigan, Ohio, Wisconsin); six per cent. were from the South; six per cent. from the Western states; and two per cent. from abroad.

But back of this fact of locality are the choice homes the students represent, the democratic atmosphere of the campus, the sound, cheery note in scholarship and the close touch of faculty and student body, and especially the graduates, with the affairs, political, social and industrial, of the nation. Alumni dinners are graced with the presence of the liveliest factors in public affairs, and "Bill" Taft's relation to his brown constituency is as warm a theme as the glory of the past or the incentives of academic training.

It sometimes seems as if a spirit of greater earnestness dominated college life of other days as the records reflect it; yet even here one is confused. Mr. Evarts once told us (he graduated in 1837) that the passion for outdoor games is



The F.nce



Tap Day (when the Elections to Senior Societies are given out)





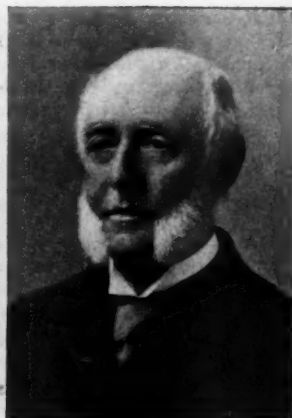
MORRIS TYLER  
Treasurer Yale University



ANSON PHELPS STOKES, JR.  
Secretary Yale University



PROFESSOR HORATIO W. PARKER  
Yale Music School



PROFESSOR GEORGE F. FISHER  
Forty-six years connected with the University

preferable and fatal to a practice of his own college generation—sitting about a stuffy room of an afternoon and, when the novelty of ordinary drinks palled, curiously seeking new experiences in mixtures of inordinate strength. In the absence of athletics youth found vent in more pernicious channels.

Some one has said that the philosopher may readily enough drift into pessimism. He works by himself and reasons how things should be, and is appalled by the sorry features of today as contrasted with his dreams. Not so the historian. He is always an optimist. He finds on the uncut leaves of history even more of violence, pride and ignorance, estrangement and immaturity than the casual reader suspects, and in the betterments of his own generation he is glad.

So as one visits his *alma mater* and studies the young life, notes the activities that engage it, and sounds the motives

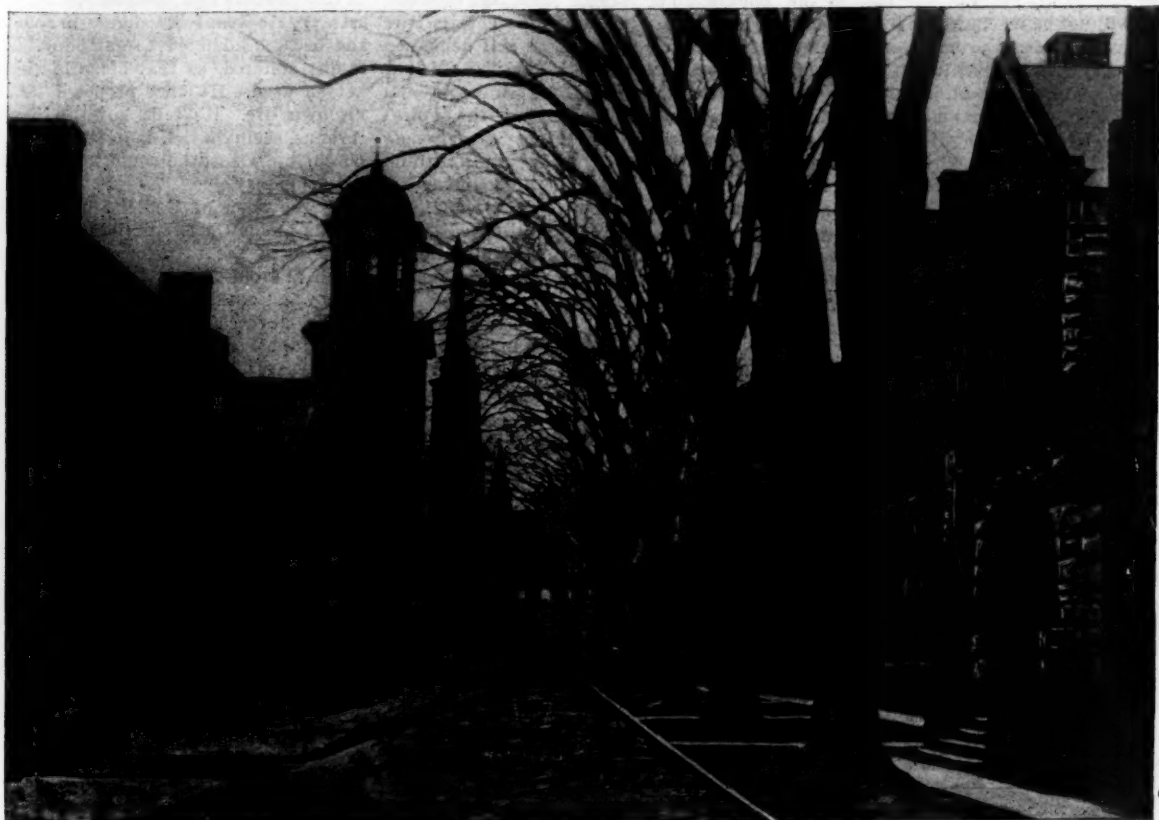
that prevail, from the president, who seeks first to produce "Christian gentlemen," to the Freshmen who "enter" seventy per cent. church members, and throughout their course two out of every three men finding time for some one or more of the volunteer religious works, a mission or a boys' club, perhaps, the conclusion is that the days at Yale are better than ever before.

There are problems there—the society system and the stress of wealth and the reflection of materialism from American life—but these questions are being attacked manfully. The Sophomore societies were abolished in response to graduates' insistence that the prestige of that early part of the course should not give undue advantage later in the Yale man's life. Nothing is more suggestive than to remark the persistence of the New York Alumni Association, dominated by men of wealth and social position, that cam-

pus life be simple, that democracy be cultivated, that student honors be free for all, that promenade expenses be cut down lest the poor student become a spectator, etc. It is all very reassuring.

One of the most effective testimonials Yale student life ever received was from a man, not himself a graduate of any college, but who knew more of student religion than any one else of his time. The occasion was when New Haven and Yale were under fire because saloons abounded there as in all our large cities. Said Mr. Moody:

"I have been pretty well acquainted with Yale for twenty years, and I have never seen the university in as good a condition religiously as it is now. My oldest son graduated here, and if my other son, who is now in the Freshman class, gets as much good out of Yale as his brother did, I shall have reason to thank God through time and eternity."



Chapel Walk

## The Christian Method of Uprooting Anarchy

How the Lowest Types of Immigrants May Be Transformed into Useful Citizens

BY REV. HENRY A. SCHAUFFLER, D. D.

"These dreadful anarchists! These enemies of human society! What can be done to rid our country of them? How can we secure our wisest and noblest rulers against the dastardly assassin's knife and bullet?" Such are the burning questions millions are asking from the Atlantic to the Pacific. Many are wild in their denunciations of "the foreign element, which breeds anarchists." Radical remedies are suggested. "Forbid their meetings! Muzzle their press! Imprison them! Banish them!" All these means have been used by European monarchies, much more able to deal promptly and severely than can a republic. They have not freed Europe of anarchists and assassins, nor made monarchs' lives safe. These remedies do not strike at the root of the upas tree which has grown up so rapidly and spread its poisonous influence so widely, even in our free and prosperous land, that with amazement we read of not a few who sympathize with and even praise the foul deed of the anarchist Czolgosz (pronounced Tsoigatch).

While it is right and necessary to do all that can legally and constitutionally be done to repress the activity of anarchists, we must not forget two things: first, in the present outraged feeling of the country there is danger, as more than one public print has pointed out, of doing that for the suppression of anarchy which will "abolish traditional safeguards of liberty" and inaugurate a more or less middle age despotic system of dealing with a certain class of the community; second, the root of the evil will not be reached even by such dangerous sacrifice of principle and liberty. The only effective remedy for anarchy is the winning of all classes of our population, of native and foreign birth, for the idea and the principles of true liberty, the liberty with which Christ makes men free from the bondage of sin.

As Czolgosz is a Pole, that people has just now to bear the brunt of popular distrust and indignation. Other Slavic nationalities, Bohemians and Slovaks, as well as Italians, come in for a share. This

is, perhaps, not to be wondered at. It is known that they come from countries which have for many centuries suffered severely from civil and ecclesiastical oppression. Most of them know not our language and find it difficult to understand the genius of our government and free institutions. It is not strange that artful leaders persuade many that Thomas Jefferson founded this government on the principles of infidelity and then easily lead them on to sympathize with anti-Christian socialism and anarchy. Such is the influence of the chief Bohemian papers in Chicago and Cleveland.

At the same time it is important to note two facts. First, the great mass of our population of foreign parentage does not sympathize with anarchy. This is true of the Poles, who disown and denounce Czolgosz and his deed. Rev. N. S. Wright of Detroit, the Detroit Congregational Union's superintendent of the Polish mission, says: "The Poles here *strongly denounce* the act of the assassin. I think anarchy has very little hold among the Polish people generally." Second, the results up to date of the limited efforts hitherto put forth to reach the unevangelized part of our population of foreign parentage furnish convincing proofs that

it can be won for evangelical Christianity and that even anarchists can be transformed into the best of Christians and the most loyal of American citizens. Rev. N. S. Wright says, "There is no ground whatever to believe that the transforming power of the gospel is not as great upon the Poles as upon any other peoples."

Let me begin

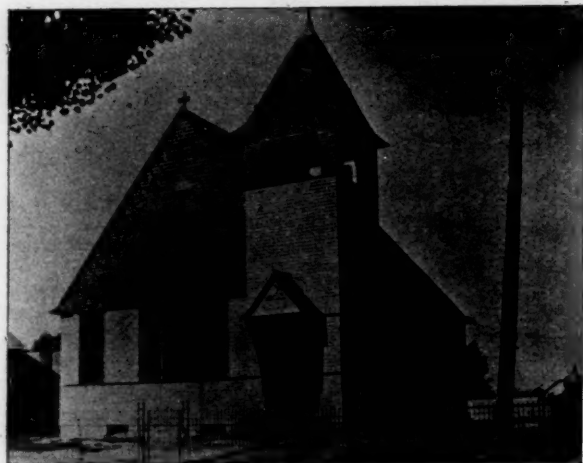
with the story of a converted Polish anarchist. I first saw him when he came into my room in his peculiarly breezy and cheerful way, bringing a Bohemian anarchist with him. Almost his first word was, "I want you to bring this man to Christ." I was deeply interested to hear of the conversion of the Pole through the untiring efforts of a German fellow-workman in a factory. Not till years after did I learn how far my Polish friend had been led away into sin and anarchy. Brought up in the Roman Church, in which his brother was a priest, he had become disgusted with its mummeries and the insincerity of its spiritual guides, and had cast what little faith he had to the winds. In this country evil companions led him astray. He spent his nights in saloons and became addicted to gambling. His family suffered, so that his wife wished herself dead. He once proposed taking his own life. He tells how, on Euclid Avenue, seeing a rich man sitting on his porch, he wished he could kill him and get his money.

By the grace of God the unremitting efforts of his Christian fellow-workman resulted in the transformation of that rabid anarchist into a humble, loving, happy and zealous disciple of Jesus. He gladly devoted himself to missionary work for his fellow-countrymen and, after some years of study in the Slavic department of Oberlin Theological Seminary, he entered on missionary work for the large Polish population of Detroit. The mission is supported by the Detroit Congregational Union and the Congregational Home Missionary Society.

God has signally blessed the faithful and arduous labors of Mr. Lewis, this converted anarchist. Though Poles are more afraid to enter a Protestant church and to receive visits from Protestant missionaries than almost any other Catholics, a church of over sixty members has been gathered. Sept. 8, 1901, was a joyful day for that church and its pastor, Rev. John Lewandowski (now shortened to Lewis), when a large audience met to dedicate the new and attractive Congrega-



Rev. John Lewis and family, Detroit



Mispah Chapel, Cleveland, Center of Polish Work





Students in the Oberlin Slavic Department

tional Polish church building erected by the gifts of Detroit friends and the Congregational Church Building Society. That pastor and that church are an inspiring proof of what the gospel can do for our Polish immigrants, and should greatly quicken the faith of our churches in the power of the gospel to make excellent, loyal Christian American citizens out of any and all of the foreign elements which are so fast filling up our land. The happy faces of the pastor, Mr. Lewis, and his family, presented herewith, speak for themselves.

At the dedication just mentioned two other Polish brethren took part. Rev. Paul Fox, since 1899 Congregational home missionary to Poles in Cleveland, preached the sermon. His face appears in the group of Slavic students in Oberlin and is the fourth from the right side, and Mr. Paul Kozielek, still studying in Oberlin, is at the extreme right. Mizpah Chapel is the center of our Cleveland Polish mission work. Of Mr. Fox Prof. A. H. Currier, D. D., of Oberlin Theological Seminary speaks in high terms as a very successful scholar, with "a keen relish for religious truth and remarkable spiritual insight," and "with personal qualities of moral earnestness, religious fervor, Christian courtesy and overflowing goodness of heart," which made him a universal favorite in the seminary.

Mr. Fox lives and labors within gunshot of the Czolgosz home, and Professor Currier well says: "Had that poor crazy anarchist come under the influence of Mr. Fox's ministry, he might have been saved from his pernicious delusion and the country from the calamity and sorrow it has occasioned. What is wanted for the foreigners that harbor these pestilent ideas is the earnest Christian work of more men like Fox. Kozielek is another of the same sort. The number of such laborers is far too small."

It is to the credit of our denomination that its Home Missionary Society was the first to take up missionary work for our large and growing Slavic population, of which we have not less than a third of a million Bohemians, one and a half to two millions of Poles and 100,000 Slovaks. In 1882 the large heart and active brain of Rev. Charles Terry Collins, pastor of Plymouth Church, Cleveland, who felt

deeply the burden of the spiritual destitution of the large Bohemian colony of this city, moved him to secure private means with which to support a missionary. He called me to begin the work. The next year the Congregational churches of Cleveland and the Congregational Home Missionary Society assumed the responsibility for it, and I was asked to become the Home Missionary Society's superintendent for its new work among foreign populations, which soon developed into three distinct departments, German, Scandinavian and Slavic.

The German department now reports 133 churches and 21 missions, with 6,056 members, 6,767 in Sunday school and \$6,027 benevolent contributions, with Wilton College and the German department of Chicago Theological Seminary, a weekly church and bi-weekly Sunday school paper. The Scandinavian department reports work in eleven states and

the gospel preached in over 70 churches and schoolhouses. Auxiliary State Home Missionary Societies are also doing Scandinavian missionary work. The Slavic department reports work in 25 fields in 11 states, with 16 churches, 850 members, additions 11.8 per cent. in year ending March 1, 1901, 22 Sunday schools, with membership 2,430, weekly average attendance at 130 services and meetings 4,887 and \$1,243 benevolent contributions, the Oberlin Slavic department and the Bethlehem Bible and Missionary Training School, Cleveland, in which missionaries are trained for service. We began our Slavic home missionary work single-handed in 1882. In our last annual report we could report a missionary force, since raised up and prepared for service, of 32 commissioned missionaries, besides 17 wives of missionaries and 16 students in training for the work. I could also say: "The above given statistics of results achieved would become instinct with life, power and beauty could the reader visit some of our stations and see a church like that of Silver Lake, Minn., once a spiritual waste, now full of Christian life and activity, its 100 members rich in love and faith, though not in worldly goods, now wholly self-supporting. There are trials, disappointments, backsliders, discouragements, not few nor small. But many souls saved, hopeless drunkards reformed, wretched homes transformed into little Edens, worldly young people changed into active, self-denying Christian workers and missionaries (Bethlehem Church, Cleveland, has given twenty to be missionaries) are the seal of God's approval on this work.

Such results in less than twenty years should mightily strengthen the faith of Christian patriots in the power of the gospel to reach and transform the whole unevangelized part of our population of foreign parentage into the best of Christians and citizens.



New Edifice for Polish Church in Detroit

## Additions to the Missionary Forces

Outgoing Foreign Missionaries of the Year



Rev. Albert E. Le Roy



Mrs. A. E. Le Roy



Rev. E. T. Carey



Mrs. E. T. Carey



Miss Sophie S. Holt

We place upon this page a group of pictures of men and women, who have recently gone to their several mission fields under the appointment of the American Board. All are going out for the first time. A much needed physician goes to Harpoot, Turkey, in the person of H. H. Atkinson, M.D., born of missionary parents in India. A graduate of Iowa College and of the Cooper Medical College of San Francisco, he goes to Turkey, accompanied by his wife, *née* Tacy A. Wilkinson, a graduate of the Pacific University in 1899. Both are members of the First Congregational Church of San Francisco, and are happy in being supported by their home people.

Rev. and Mrs. Edward T. Carey are also to re-enforce the Harpoot station. They are both natives of Princeton, Ill. Mr. Carey is a graduate of Michigan University and Andover Seminary. Mrs. Carey, educated in the local high school and Normal School of Illinois, and with four years' experience in teaching, comes to this work as her best commission. A much needed re-enforcement to the European Turkey Mission is in the persons of Rev. and Mrs. T. T. Holway, both children of Congregational ministers. Mr. Holway was educated at Oberlin and Chicago, and for the past four years has been the pastor of the Congregational church of Maplewood, Mo. Mrs. Holway, prior to her marriage, was for some years a successful teacher.

Miss Florence E. Hartt comes from New Brunswick and carries a large experience in school and church work to her mission in Ahmednagar, India. The Western Turkey Mission will welcome to Brousa Miss Sophie S. Holt, a native of Somerville, Mass., but for a long time a resident of Duluth, Minn. She brings excellent testimonials from the University of Minnesota, from which she graduated in 1899. Another of the Western Turkey stations, Sivas, receives help in Miss Mary L. Graffam of Andover, Mass., a graduate of Oberlin, and a high school teacher of experience. It is a happy circumstance that she will be associated with her sister, Mrs. Ernest C. Partridge, a last year's re-enforcement to the same station.

The foreign pastor of the Congregational church of Adams, Mass., is Rev. Albert E. Le Roy, who with his wife, Rhoda A. (Clarke) Le Roy, recently sailed for the Zulu Mission in Africa. Mr. Le Roy is a Pennsylvanian, trained in the public schools, having had a business experience and supporting himself as a stenographer while studying. He is a graduate of Wabash



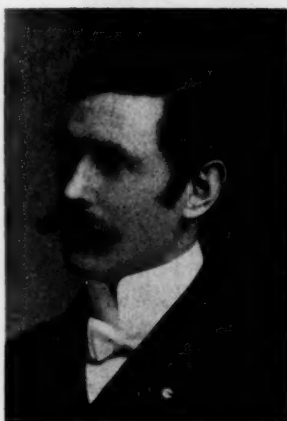
Miss Mary L. Graffam



Rev. W. B. Stelle



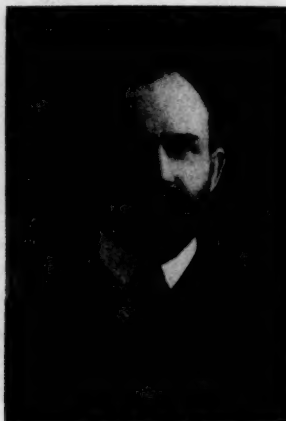
Miss Florence C. Hartt



Rev. Theodore T. Holway



Mrs. T. T. Holway



H. H. Atkinson, M.D.



Mrs. H. H. Atkinson



College and Oberlin Seminary. He served as an enlisted soldier in the war with Spain. Mrs. Le Roy is a graduate of Oberlin College, a successful teacher and now a member of the First Congregational Church of that town.

Upon the earnest request of the North China Mission, Rev. William B. Stelle was recently appointed to that mission. After graduating from Colgate University and Yale

Divinity School, he went independently to China and was in Peking during the siege. Since then he has been actively engaged in the Board's work in that city, taking the place of Dr. Ament, now in this country. Other new missionaries, whose pictures we have not at hand, are Miss Loughridge of Lincoln, Neb., now en route for Cesarea; Miss Catherine P. Halsey of Evanston, Ill., en route

for Smyrna to lead the kindergarten training school of the mission; and the Misses Annie E. Gordon of Ottawa, Canada, and Cora May Welpton of Wisconsin, both to fill vacancies at Marash. Dr. and Mrs. H. L. Underwood are en route for Bitlis, Turkey. All these young missionaries will receive welcomes to their new fields, and the sympathies and support of God's people will follow them.

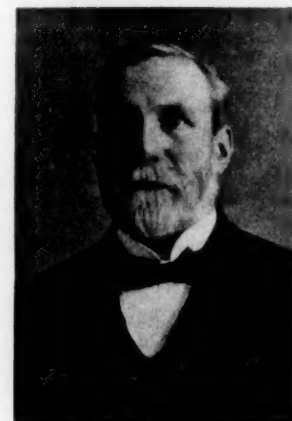
## The Methodist Ecumenical Conference

### Great Meetings in London

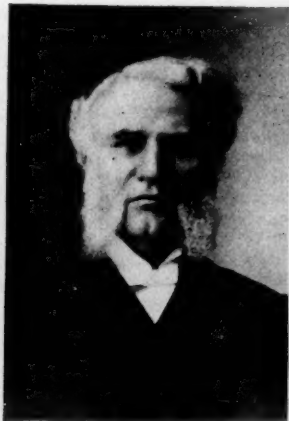
BY ALBERT DAWSON, OUR ENGLISH EDITOR

When the corner stone of Wesley's Chapel, City Road, London, the Mecca of the world's Methodism, was laid, John Wesley preached from the words, "What hath God wrought?" Could the founder of Methodism have revisited the chapel, and gazed on the representatives of 30,000,000 of Methodists scattered throughout the world, he might say the same with larger meaning and deeper emphasis. From Wednesday, Sept. 4, until Tuesday, Sept. 17, the ancient sanctuary was thronged with delegates from all sections of the Methodist Church throughout the globe. This is the Third Ecumenical Conference, the first having been held in London in 1881, and the sec-

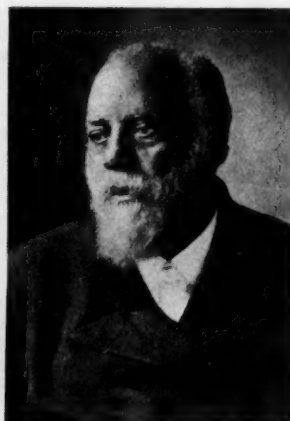
ond in Washington in 1891, consisting of 200 delegates from British Methodism and 200 from American and colonial Methodism. The 1901 conference is larger and more representative than the two preceding ones. The basis of this, as of the previous conferences, is the frank recognition of the differences that exist among the various Methodist churches, and exclusion from discussion of all points of doctrine, discipline and church government regarded as fundamental by any of the churches, and as to which any of the churches differs from any of the others.



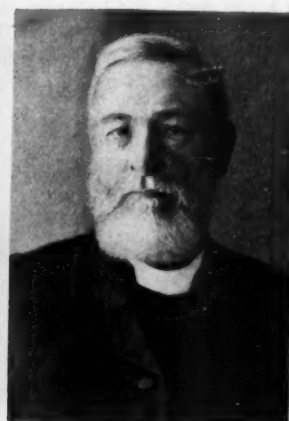
Bishop Galloway



Bishop Hartzell of Africa



Bishop Gaines



Bishop Potts

A significant feature has been the mingling of white and colored delegates, there being of the latter about fifty. The delegates were arranged geographically, the bulk of the colored brethren sitting in two batches, one on either side of the platform, but there were not a few dark features among the white brethren, while the black patches were relieved by a few white faces. The utmost fraternity prevailed between all the delegates, irrespective of color, and special kindness was shown to the colored brethren. They evidently feel keenly the race prejudice against which they have to contend in some parts of the United States, and therefore warmly appreciated the fraternal spirit shown towards them at the conference.

Before the conference opened the color question was unexpectedly raised by some Europeans who objected to the presence of

any other white man," and passionately exclaims, "Would God we could be treated in our country as we are in Europe."

Looking at and listening to such men as Bishop Arnett, Bishop F. Lee, Bishop Derrick, Bishop Walters and Professor Scarborough, and remembering their attainments as preachers, educationists, scholars, etc., one felt that the differences are after all only skin deep. One of the most eloquent and passionate utterances so far was that of Bishop Walters, who, with tear-brightened eyes and glowing face, pleaded with Britishers to continue their friendliness towards his race, and not to give too ready credence to reports which put the Negro in the worst possible light. He said that of 191 persons lynched in America last year only nineteen were accused of assaulting white women, and only eleven of those nineteen were proved guilty of the charge, and urged the absurdity of accusing a whole race when only eleven out of 9,000,000 people have been proved guilty of the crime within the space of twelve months.

#### AN UNPLEASANT EPISODE

A curious incident occurred at the outset of the conference. Bishop Hartzell, conversing with the editor of the *Christian Commonwealth* a week before the proceedings opened, said that he had been waiting anxiously to see whether the Church of England would in any way recognize the presence of this represen-

tative assembly in London. He added: "Would it not be a very brotherly and appropriate thing for the Archbishop of Canterbury, by some friendly word or act, to recognize this great event?" The editor of the *Christian Commonwealth* thereupon wrote to the Archbishop of Canterbury and the Bishop of London, calling attention to Bishop Hartzell's remarks and inquiring whether there was any likelihood of Hartzell's suggestion being acted upon. The result was the following telegram:

CANTERBURY, SEPT. 2, 1901.

To the Editor *Christian Commonwealth*: The Archbishop of Canterbury desires to ex-

press his hearty good will to the great Methodist Conference now meeting in London, and prays earnestly that God's blessing may rest upon their deliberations.

The Bishop of London sent to the editor the following letter, requesting him to forward it to the right quarter:

PITFORD, GLENGARSE,  
PERTSHIRE, N. B., SEPT. 1, 1901.

To the President of the Methodist Ecumenical Conference: Dear Sir: I am absent from London during the month of September, but I cannot allow a gathering such as the Methodist Ecumenical Conference, representative of so many who love and serve our Lord Jesus Christ in different parts of the world, to assemble in the metropolis without sending them a line of greeting.

I notice that a prominent member of the conference, in a published interview last week [in the *Christian Commonwealth*], said: "There never was a more loyal Churchman than John Wesley until he was forced to organize a separate ecclesiastical body. But Wesley never formally withdrew from the Church of England."

It is that love of your founder for the church to which he belonged which makes us in the Church of England feel a special interest in that body of Christians which your conference represents, and we deeply regret the causes which led to the formation of Wesleyans into a separate organization. While we recognize with admiration the zeal and fervent love displayed by your body in

good works throughout the world, and the noble generosity which has contributed well-nigh a million pounds to your special commemoration fund, it is still our hope and prayer that in the providence of God it may one day be reunited to the old church from which you and we equally recognize that it sprang. May God guide your deliberations by his Holy Spirit, and make them fruitful for the good of the world and helpful towards the reunion of Christendom.

Your fellow-servant in Christ Jesus,  
A. F. LONDON.

When the secretary was about to read the messages Dr. T. B. Stephenson, a British delegate, rose and asked whether the archbishop's telegram was sent direct to the presiding officer of the conference. On being told (what everybody already knew) that the telegram came through the *Christian Commonwealth*, Dr. Stephenson moved that it be

not received. This motion was seconded by Dr. Rigg, who represents everything that is conservative in Methodism, and was carried.

The wisdom of this course is extremely doubtful. Of course, it has had the result of giving the *Christian Commonwealth* a worldwide advertisement, for, had the secretary been permitted to read the archbishop's telegram, the name of the paper need not have been mentioned, nor what may be construed as a slight have been passed upon the venerable Dr. Temple. The Bishop of London's letter was read to the conference, and an official reply is to be sent to it.

It has been found impossible—as, indeed, at nearly all public religious conventions—to keep entirely clear of the South African war. When the question was incidentally raised sharp differences of opinion were immediately discovered. Undoubtedly the preponderant

feeling was on the side of British policy. In conversing with American and colonial visitors I find that this latter sentiment is tremendously strong, many of our visitors being apparently even more loyal than not a few who reside in this country.

The discussions in general were ably initiated and sustained and covered a wide range of themes pertinent to such a gathering. There were careful papers on the present position of Methodism in different divisions of Christendom, and questions relating to Biblical criticism and evolution were frankly faced. The temper of the body as a whole seemed friendly to the work of scholars and critics. A paper by Rev. J. J. Tigert of the Methodist Church South was an effective plea for preserving a calm and hopeful attitude during a period of transition in thought, and its utterances were repeatedly referred to in after discussions with approval.

## President Roosevelt's Church Affiliations

By Rev. Rufus W. Miller

General Secretary of the Sunday School Work in the Reformed Church

The close bond of union and practical oneness of the two Reformed Churches in this country has a notable illustration in the case of President Roosevelt. He is a member of the Reformed Church in America, better known as the Dutch Reformed Church, but he makes his church home in Washington with Grace Reformed Church, a congregation connected with the Reformed Church in the United States, known in some sections years ago as the German Reformed Church.

For eight generations Roosevelts have been identified with the Collegiate Reformed Church of New York city, of which President Roosevelt is a member. He is the second representative of Knickerbocker blood and of the Dutch Reformed Church to attain the presidency. President Buchanan, while not a member of the Reformed Church in the United States, was closely identified with it. It is delightful to see how President Roosevelt maintains his close relations with the church of his choice. During the last presidential campaign he attended the Trinity Reformed Church, Chicago, and on that occasion promised to speak when he next visited the congregation. Early in September he fulfilled his promise and gave a forty-minute address on being doers of the Word and not hearers only. It was marked by his characteristic strenuous and sound sense and plain, direct speech, and was received by a full house with decided satisfaction.

The President's church at present is a small, modest but attractive chapel. For the last year the denomination at large has been gathering funds for the erection of a memorial church. Undoubtedly the

fact that President Roosevelt now attends the Reformed Church in Washington will hasten the erection and completion of the edifice. The pastor of the President's church is Rev. John M. Schick, D. D., born at Richmond, Va., Nov. 8, 1848. He is a son of the mission-

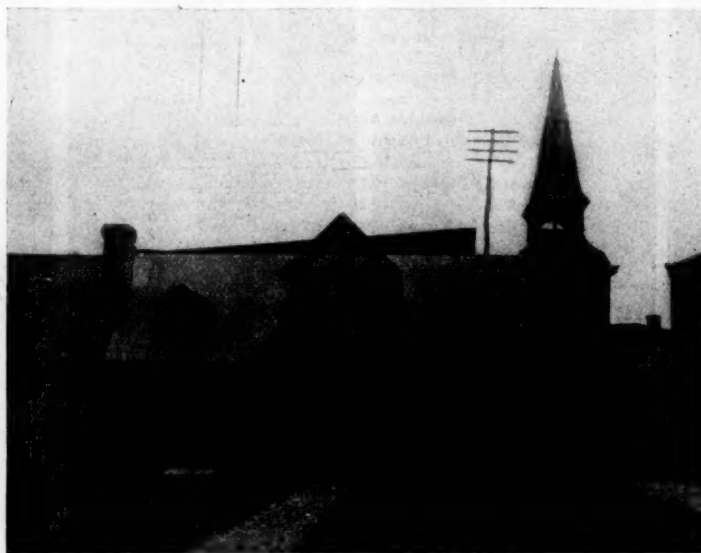
membership of this latter body is about 125,000. Both denominations have as their confession of faith and standard of doctrine the Heidelberg Catechism. Presbyterian polity is the order of church government, the representative and governing bodies being designated as

the consistory, composed of pastors, elders and deacons in the congregation; the classis, corresponding to the presbytery; synod and General Synod.

The two denominations have many close affiliations, although separate in the administration of their ecclesiastical affairs. The organizer of the Reformed Church in the United States was a missionary sent out by the Dutch brethren in Holland in 1746, Rev. Michael Schlatter, and to the brethren of the Dutch Church the German branch owes a large debt of gratitude for the establishment of congregations

and the organization of its first synod or coetus, as it was then called. At the present time the Reformed Church in America has no Sunday school lesson helps of its own, using very largely the periodicals and publications of the sister church. The Brotherhood of Andrew and Philip, which began in the Reformed Church in the United States, forms also a tie of fellowship, as the chapters of the two denominations are associated together in their denominational work and under an executive council consisting of representatives from the two churches.

President Roosevelt, in his advocacy of the strenuous life, his earnest convictions and energetic utterances, represents the sturdy type of religious life produced by the Reformed Church through



Grace Reformed Church, Washington, D. C., the Church Home of President Roosevelt

ary efforts of the Reformed Church, and only by the most rigorous self-denial and earnest efforts was he able to receive a college and theological training and enter the ministry. His last field of ministerial labor was the First Reformed Church, Tiffin, O. He became pastor of Grace Church, Washington, in 1900.

The Reformed Church in the United States has a communicant membership of 250,000, with 1,700 congregations. About one-half of this membership is located in Pennsylvania. The denomination is well represented also in Maryland and Ohio, and has churches scattered throughout many states of the Union. The Reformed Church in America has its chief strength in New York and New Jersey, with a strong settlement of Hollanders in Michigan. The



the happy blending of German, Dutch, and French Huguenot blood on American soil. We are sure that the brethren of the Congregational churches, whose Pilgrim Fathers owed so much to the hospitality of little Holland, will rejoice

with us in the elevation of a member of the Reformed Church to the Presidency and in the close ties of fellowship and service existing between the two great Reformed bodies of this country.

Reading, Pa.

## The Webster Centennial at Dartmouth

The reputation, influence and memory of Daniel Webster as "institutional assets"—to quote President Tucker—were spread out for the examination of Dartmouth alumni at Hanover last week, Sept. 24, 25, in a unique, sagaciously and broadly conceived and brilliantly executed academic function, the like of which the country never has seen and which it is not likely to see until, as Senator Hoar of Massachusetts suggests, Bowdoin celebrates the 100th anniversary of Longfellow's graduation and Harvard that of Emerson.

Incident to this centennial celebration at Dartmouth, and by no means its least valuable feature, was the opportunity it gave to statesmen of this generation to judge Webster anew in his broader relations as statesman and man, and to reappraise him in the light of a half-century of history in which the great principle for which he invariably stood has triumphed. The formal, lengthy, weighty and comparative estimate of Webster given by Hon. Samuel W. McCall, '74, speaks for the independent, scholarly Massachusetts of today, while Senator Hoar's tender, discriminating estimate of the greatest senator Massachusetts ever had spoke the revised and kinder opinion of a generation which was unjust to Webster in his last days. Nor should President Tucker's brief, but penetrating and judicious, estimate of Mr. Webster be overlooked. He puts Webster above all: "Thus far Mr. Webster is the only man who has comprehended the American people. Until a greater American than he shall arise, he will live in the still unfulfilled destiny of the republic."

The celebration was peculiar in that it was one in which Dartmouth men alone participated. To be sure, eminent graduates of other colleges, like G. F. Hoar, Edward Everett Hale and William Everett of Harvard, and Chief Justice Fuller of the United States Supreme Court, a graduate of Bowdoin, spoke at the great banquet with 478 guests, held in the richly oak-paneled dining-hall in the new College Hall. But they spoke as persons or as officials, not as graduates of Harvard or Bowdoin.

Dartmouth selected her own sons, McCall, ex-Governor Black of New York, Prof. Francis Brown of Union Seminary, New York, and Judge Cross, '41, of Manchester, to do homage to her greatest son and their greatest brother. It was a family affair; and yet, by reason of the proportions of the man eulogized and the quality and station of his eulogists, and the scope and perfection of detail of the function in its spectacular, as well as in its oratorical, features it took on national proportions, and the press of the country have so treated it.

Music of a high and fitting order, rendered by a student chorus, trained by Prof. Charles H. Morse, head of the department of music, gave dignity and an æsthetic touch needed to complete the occasion. Electricity at night made the outlines of old Dartmouth and the new College Hall stand out bewitchingly, while moonlight and lanterns suffused the elm-lined campus with a mellow light, and by day a cloudless sky and mellow, autumnal sun made it a joy to live.

Posthumous homage to Webster was not the only homage shown. It was worth a journey leagues long and at great expense to witness the spontaneous homage paid by an educated body of Americans to such men as Edward

Everett Hale, George Frisbie Hoar, Melville W. Fuller, and probably the scene of all scenes of the celebration which will linger longest in the memory of most of those present was the one in the old First Church on the green, after Mr. McCall's oration, when President Tucker, in epigrammatic, sharply-lined, felicitous English phrases, conferred, by authority of the trustees, honorary degrees upon these men and others of lesser or equal repute, but all beloved or respected for various forms of public service. Of those whose degrees were conferred *in absentia* the names of James Bryce, the eminent English publicist and historian, Secretary of State John Hay and Booker T. Washington of Tuskegee were most heartily applauded, and the Negro's share was not least, but greatest.

Mention should be made of the excellent papers by Professors Richardson and Lord on Webster's College Life and on the development of the college, and of the peculiarly interesting service at which reminiscences of Mr. Webster were given by venerable men present. They, like Dr. Hale, William Everett and Senator Hoar, told of personal experiences proving Webster's greatness and simplicity of nature as well as his marvelous physical presence and intellectual power. The laying of the corner stone of Webster Hall, to be the administration building of the college, gave ex Gov. Frank Black of New York an opportunity to show eloquence and feeling, and was made interesting by the presence of Lewis A. Armistead of Boston, a great-grandson of Webster, who laid the corner stone.

One came away from the celebration with some pretty definite impressions: of the vigor, breadth of view and generosity of expenditure of the board of trustees; of the charm, poise and influence of the president and the unexampled reverence he has won from alumni and under-graduates; of the constant power of the college to train men for public service, men like McCall, '74, and Black, '75, and men for educational and scholarly tasks, men like Tucker, '61, and Brown, '70; of the inestimable value to an institution of any kind of a great personality, who, while living, is loyal, and when dead is both an asset and a symbol; of the reverence of Americans today for their living great men; of their disposition to do justice, even though tardily, to the great dead; of the certainty that sooner or later in the divine economy justice will be done to the memory of those truly great.

There are few more pathetic facts in history than Webster's fame's partial eclipse from 1850 on until a quite recent date. But now not only Dartmouth alumni, like Tucker and McCall, but Harvard alumni, like Hoar (not to mention William Everett and Edward Everett Hale, who have always been loyal), and the later historians, like Rhodes and McMaster, are coming to see that his 7th of March speech must be judged, not as it has been in the past, by agitators like Theodore Parker, journalists like Parton, historians like Schouler and Lodge (writing in 1883.) Massachusetts rebuked Charles Sumner for independence of thought and daring to run counter to the passion of the hour, and she repented and made atonement before he died. If Senator Hoar and Congressman McCall do not sadly misrepresent the Massachusetts of today, the day of atonement for misjudgment of Webster draws nigh.

G. P. M.

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## The Story of an Ideal Life

By Rev. A. E. Dunning

### II. ENDURE HARDNESS\*

The ideal life is that which the best judgment of men holds that a man ought to live. That ideal appears in Joseph. The imagination of genius could not have drawn the picture more perfectly. But it cannot be accurately estimated until it is completed. As yet we have studied only the beginning. Joseph thus far has been passive in the hands of others. We have seen what others have done to him. For all that has appeared he may have been conceited, selfish, idle and designing. But now we turn to study the development of his own character under discipline, as he experiences:

1. *Hardness from brethren.* No one could bring a stronger indictment against social conditions than Joseph. The only society he had known had deprived him of his home, stripped him of honors, robbed him of liberty, banished him from all pleasant associations and put him to heavy tasks of slavery. Would he not have been justified in planning reprisals from society, in studying how to render as little service as possible and to secure the largest gains for himself?

But he utters no word against his brethren. He speaks no condemnation of his Midianite owners. He shows no vengeful spirit against the conditions which brought him into his sad plight. That they ought to be righted he was no doubt convinced. Yet he worked for reform by a spirit rather than by a plan. A man has a high ideal who regards without malice the foes of his own household.

2. *Hardness from a master.* Captain Potiphar owned him, had bought him with money, claimed all his time and services. What right had any man to possess another? Least of all, a foreigner to own a Hebrew? Would not Joseph have been justified in making himself of as little value as possible to Captain Potiphar?

It is common doctrine that the condition of all wage-earners is slavery. Many of them combine to protect their interests, and their right to do so is beyond question. But the avowed object of many of their combinations is to get as high wages as possible and give the minimum of time and strength in return. Does not the employer control his own time? And does he not often get large profits out of the labor of his employees? Joseph's philosophy was the exact opposite of all this. He made himself of the greatest possible value to his master and gradually he found his responsibilities increasing until he became the administrator of all his master's possessions. He had found out that to make one's self in-

dispensable to others is to possess power, while to make one's self useless is to be treated for what he is worth.

But a great temptation came to Joseph. He had full control over all his master's wealth except one thing. He might have had that without his master's knowledge. The mistress of the house was at his feet. Through loyalty to his God, to Potiphar and to himself, he refused the proffered honor that would have brought him dishonor. By his effort to deal justly with his master he lost his master's confidence and his own place. Was he not justified now in claiming that social conditions were wrong?

His feet they hurt with fetters:  
He was laid in chains of iron.  
Until the time that his word came to pass  
The word of Jehovah tried him.

That was his reward for faithfulness. If he had turned misanthrope, who would have blamed him? Has any anarchist more reason for being a sworn enemy to society than this man had?

3. *Hardness in prison.* Friendless, fettered, crushed by hard labor, why did not the man sink under the burden? What a miserable caricature it would have been then to write, "But Jehovah was with Joseph!" Yet this is what the teller of the story did. And Joseph, bound in prison, was still an optimist. He continued to feel kindly towards those more fortunate than himself, and the keeper of the prison began to like him. This foreign

disgraced slave kept rising until he had as full control over the keeper's affairs as he had had over Potiphar's. He saw the best in men, and gave the best in him to minister to it. This was a complete reversal of common current ideas of reforming society.

A time came when hope kindled in him that he might get out of prison. He had had experience in dreams, and when two of the king's officers, in prison because of his disfavor, told their dreams to Joseph he interpreted them correctly. The only reward he sought was that the butler should remember him and ask for his liberty if opportunity offered. But the butler forgot Joseph and two long years passed.

Was not this last trial proof enough of man's ingratitude? Might not the prisoner now say that he had tested society fairly and found it utterly wanting? But now the ideal of the young Hebrew begins to shine brightly. He endures hardness and does not break. He shows the mettle of which men are made whom mankind needs. The curtain falls on him after the second act, in darkness still, but we feel that men will find out what and where he is and use him. The man who lives to serve men is always in great demand. We shall see how this man met the demand.

The new edition of *Alice in Wonderland*, to be illustrated by Peter Newell, will prove one of the best selling juveniles of the season undoubtedly. No more whimsical artist lives; and he and the book were predestined each for the other.

## Church Mural Decorations

The entire or partial decoration and furnishing of a church may be undertaken as a memorial. The character of the sentiment involved suggests that such work should be entrusted to artists competent to execute it with skill and reverence. In all parts of the country may be seen examples of the work of the

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## Memorial Windows

\*The Sunday School Lesson for Oct. 13. Text, Gen. 39, 40. International Lesson, Joseph in Prison.



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## Augustus Charles Thompson, D. D.

The Long and Fruitful Career of the Courtly Roxbury Clergyman

Few men have written the last earthly records of as many personal friends as Dr. Thompson. His rarely felicitous style was in such tasks made the means of expressing a peculiar mingling of dignity and tenderness of personal affection. His latest work, the Eliot Memorial, a stately volume of 500 pages, contains many such tributes to departed members of the flock he shepherded for two generations. His preface concludes with these words, "The book comes from the press on the eighty-eighth anniversary of my birth and in the fifty-eighth year of my connection with the Eliot Church." The date is April 30, 1900. The reading of that volume moves to an earnest desire to speak as kindly of him as he spoke of each of that large company, many of whom he had known from birth.

Dr. Thompson was born in Goshen, Ct., April 30, 1812, was an undergraduate at Yale, and graduated from the Theological Institute of Connecticut, now Hartford Seminary, in 1838, was ordained and installed pastor of Eliot Church, Roxbury, Mass., July 27, 1842, and retired from active service in 1871. For more than twenty-five years thereafter his colleague, Rev. B. F. Hamilton, D. D., performed the pastoral duties and he

was succeeded last year by Rev. W. C. Rhoades. But Dr. Thompson remained senior pastor until his death last Thursday, Sept. 26.

His long ministry was a noble one, and the church so flourished under his care that it sent forth three colonies within thirteen years, the Vine Street, now Immanuel, the Walnut Avenue and the Highland Churches. A model of ministerial dignity and courtesy, he was both an able preacher and a most devoted pastor, an honored presence in hundreds of homes, many of whom during their whole existence knew no other spiritual adviser, nor ever wished for any other.

Dr. Thompson was a fruitful author, his many published volumes covering a period of more than half a century. His range of thought was wide, but he especially delighted in religious meditation and in other-worldiness. Some of his

books, such as *Morning Hours in Patmos*, *Gathered Lilies* and *The Better Land*, are cherished in many homes.

Outside of his study and parish, his chief interest was in foreign missions. His long official service in connection with the American Board is mentioned elsewhere by one of his colleagues. He made an extended visit to the missions of the Board in India and other parts of the East, 1854-55. He has for several years given an annual course of lectures on

*Herald* for August of this year contains his last message concerning it, a noble letter in the spirit of steadfast trust in the divine guidance of its work. For several months he has been failing in health, but those who have seen him have brought from his chamber admiring words of his cheerfulness and his unshaken confidence as he was passing into the immortal life.

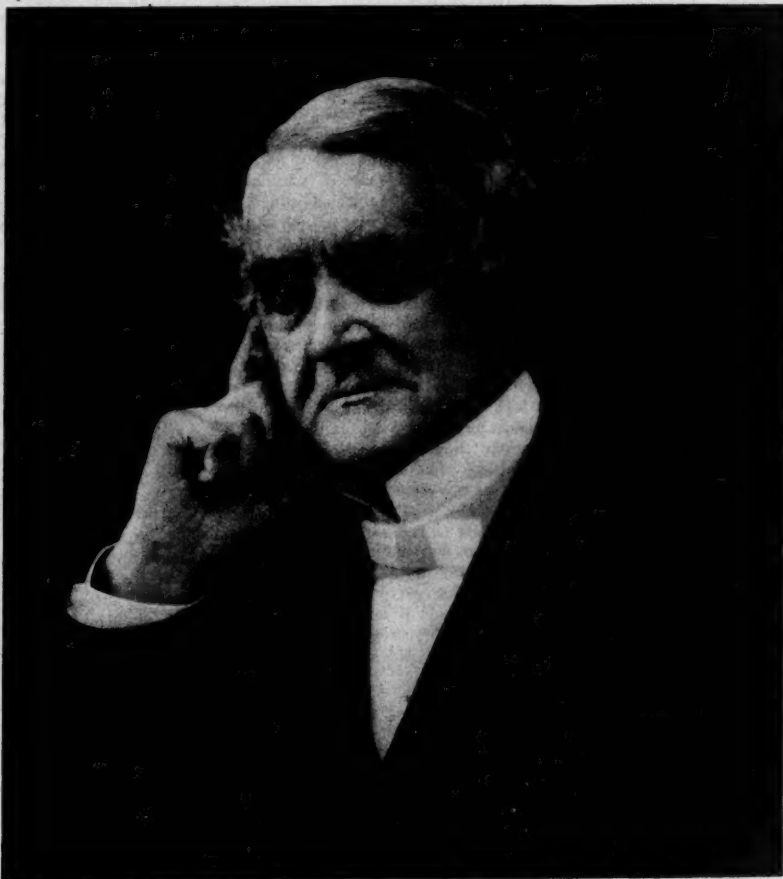
Dr. Thompson was three times married, the last time in 1870, to Miss Miriam M. Burgess of Dedham, who survives him. He also leaves a son and two daughters. Funeral services, largely attended, were held at Eliot Church last Monday afternoon, the pastor, Rev. Drs. Hartranft, Judson Smith, A. H. Plumb and E. E. Strong participating.

### His Wit and Wisdom

BY REV. E. E. STRONG,  
D. D.

Dr. Thompson was known to the world as an able and devout minister of the olden type, scholarly and pronounced in his opinions, holding steadfastly to the evangelical faith of the early fathers of New England. Stately in his bearing, sober in manner, vigorous in his utterances, the personification of conscientiousness, many may have

thought him severe. But if so, they did not know him well. It is true that he obeyed the command to "Abhor that which is evil," and it may have been thought that he regarded as evil some things that were not essentially bad. Those who did know him found that he had a very genial side. It was easy for him to unbend with those he loved. He had a keen sense of humor and greatly enjoyed a good story. The play of his wit was frequent and bright. With all the seriousness of his attention to the work of the Prudential Committee of the American Board, it was not a rare thing at its sessions to have a ripple of merriment go round the table at some racy utterance of Dr. Thompson; as when, for instance, he once said in passing his judgment upon a request presented from a missionary supported by ten reasons, "Brother Blank has given as many rea-



missions at Hartford Seminary, of which he was a trustee, besides courses at Andover Seminary, 1877-80, and has published valuable works on this subject.

Dr. Thompson early formed, clearly defined and firmly held his theological beliefs, and probably never reconsidered or changed those which he regarded as essential. When the American Board, of whose Prudential Committee he had been a member for forty-four years, in 1893 departed from the policy which he believed to be right, and to which he had devoted all his energies to cause its members to retain, he promptly and consistently resigned the office of chairman which he had for seven years held, and his face since then has very rarely been seen in the Congregational House. But his love for the Board did not abate, and he published no word of disparagement of its administration. The *Missionary*

sons as there were virgins in the parable; and five of them were wise and five were foolish." For patient investigation and

grasp of detail, for clear statement and judicial calmness, no counselor of the American Board has been more eminent

than Dr. Thompson, who for forty-four years served on its Prudential Committee with a zeal and devotion rarely matched

## Maine Conference's Diamond Anniversary

No autumn days could have been more beautiful than those of the conference last week in Bangor. Probably no Congregational center in the state could have been more attractive than the seat of Maine's seminary. Many former students looked again upon their *alma mater*, for of the 184 delegates one-half were pastors interested in the life of the school. The minister of Hammond Street Church, where the conference met, is Rev. H. L. Griffin, whose twentieth year of work will be rounded out in December. His hearty and thoughtful hospitality was amply supplemented by First and Central Churches of Bangor and that in Brewer, as well as by the seminary students and faculty.

The conference will compare favorably with any held in late years. The tone of the addresses was high, the atmosphere created spiritually healthful. No announced speakers failed in their appointment, and under the swift hand of the moderator, Dr. Smith Baker, the full sessions yielded instruction and inspiration.

### THE CENTRAL THEME

The program was arranged so that the thought of a spiritual forward movement predominated. Its suggestion came from the success of such a movement begun in several churches during the year. Naturally a purpose to stimulate spiritual life was induced by the record which Congregationalism has made in Maine the past few years. It seemed evident that conditions could be radically changed only through special endeavor. The report of the corresponding secretary, Rev. E. M. Cousins, indicated a like situation today. The total membership suffered a loss during the year of 404, greater than any previous twelve months within the generation. The number received on confession was but 386. No churches were added to the roll, none were lost. There appears to be no dearth of ministers, and pulpits are filled with promptness. The benevolences for the year ending Jan. 1 were \$56,881, the home expenses \$246,596, increasing \$26,000 over last year.

This review of the year supplied a background for many topics, while the plan of a forward movement centered purpose and raised hopes. Early in the sessions Dr. V. M. Hardy preached upon The Quality and Measure of Service—a tender and persuasive message in which God's service to men was clearly shown and life for others made irresistible. Answers to the query, What can be done to deepen the spiritual life and power of our churches, were offered by four of the younger pastors. Rev. J. C. Gregory urged the substitution of love for duty as a motive. Rev. T. B. Hatt noted that effectual preaching is always positive preaching. The weakening of the influence of the Bible and the decadence of prayer were deprecated by Rev. G. J. Bloomfield, and Rev. E. R. Smith believed that one should know accurately what spirituality is and use common sense in relation to spiritual matters. The waste created by our distinctions between religion and business should be repaired and made impossible.

Rev. J. S. Penman, who has been a leader in the "forward movement," and Secretary Harbutt of the missionary society, outlined its history and emphasized its values. A union effort through the state was suggested and at a special session of pastors a resolution was adopted providing for a permanent organization to further it, with Mr. Penman as chairman.

In line with these discussions was the address by Rev. D. L. Yale on changes in Sun-

day school methods and teaching. He insisted that a youth should be taught so that at twenty-one he would know the most important truths and also how to use his Bible. Knowledge should be of the kind that leads to conviction. Future teaching will be more systematic and definite and churches will require more pastoral care of youth. It is interesting to note in this connection that the special committee appointed to consider the preparation of a course of Bible school studies to meet the needs of the day reported at Bangor that it was inexpedient to present such a course at present.

### MAINE MISSIONS

The Home Missionary Society of the state is nineteen years older than the conference. At its ninety-fourth meeting Hon. G. C. Moses, for four years president, was in the chair. He found a warning in the recent national tragedy and additional reasons why home missions should carry religious education throughout the state. Secretary Harbutt said that the tide of decrease in missionary churches had been turned. Receipts have been larger both from legacies and gifts. In the former list is the \$15,000 from the estate of the late J. S. Ricker of Portland. Though the year closes with a deficit, several gifts are already promised provided the society wipes out its entire debt. This will be attempted at once. The trustees were empowered to employ another general missionary to organize churches in fields now without them. Prof. H. L. Chapman was elected president for the ensuing year. Addresses were made by field workers, including Rev. Messrs. Charles Whittier, C. F. Sargent and Miss C. B. Cochrane.

As usual, there were many attendants upon the annual meeting of the Woman's Missionary Auxiliary. Its receipts were abreast of last year and seventy-four societies were reported enrolled. Much regret was expressed at the retirement of Mrs. F. B. Denio from the secretaryship, after fourteen successive terms.

### HISTORICAL AND MEMORIAL

Many distinguished and noble names were recalled from the long roll of the ministry. The annual necrology by Mr. Cousins was itself a worthy tribute to such as had passed on during the year. Of those active in the state there were three: Rev. Messrs. Elijah Kellogg, John P. Cushman and Andrew L. Chase. Reference was also made to the notable services of Drs. E. B. Webb, E. H. Byington and J. E. Adams. For the latter a short memorial service was held by the Missionary Society, of which he was so long the vigorous secretary. His work, his marked abilities and his fine Christian manhood were happily characterized by Professor Sewall. In his memory the Charitable Society also passed an appreciative minute.

The conference's seventy-fifth birthday was not forgotten. Dr. George Lewis gave the historical address, fixing the causes which led to the organization of the conference in 1826 upon the need of closer relation between the churches and special interest in missions.

Two biographical addresses on several widely-known men delightfully reviewed their contribution to the life and work of the churches. Prof. H. L. Chapman noted the common interest, through different manifestations, on the part of Dr. J. O. Fiske and Rev. Elijah Kellogg in Bowdoin College and their respective services to Bath and Harpswell. Rev. A. H. Wright paid tribute to the memory and service of three ministers of Portland whose pastorates were contempo-

aneous from 1846 to 1864: Drs. W. T. Dwight, J. W. Chickering and J. J. Carruthers.

### THE MINISTRY AND THE CHURCH

The Point of View of the Twentieth Century Ministry was the topic of a clear-cut address by Dr. A. E. Winship, emphasizing the fact that in other professions men are paid to solve problems, and that it was to this that the present day ministry must give itself. Four addresses considered the need of Recovering and Emphasizing the Distinctive Message, Mission, Aim and Work of the Church. Rev. F. W. Barker called a lost sense of God practical atheism. The church must bring men face to face with God before it can be free from worldliness. Prof. C. A. Beckwith well defined the distinctive message as including a unique sense of God. Rev. O. W. Folsom characterized the church as a power house. Its aim is to be apostolic and transmute its energy as an evangelizing and missionary agency. Rev. William Forsyth thought the man who could "draw the crowd and get the cash" was looked upon as the successful minister by many churches. He believed that we need to revert to former types of church work. Auxiliary to these topics was the forceful address of Hon. S. B. Capen upon Foreign Missions as a Good Investment.

### WOMAN'S AID AND AID TO MINISTERS

The annual gatherings for women's missions were fortunate in their speakers. The Aid to the A. M. A. was addressed by Mrs. I. V. Woodbury and Secretary Gutterson. This organization has been named in the Ricker will for \$5,000, one of the bright prospects for the year. The address before the Woman's Board of Foreign Missions was given by Miss K. G. Lamson.

The Maine Charitable Society is also a legatee of Mr. Ricker to the large amount of \$30,000. During the year it has disbursed \$735 to fourteen beneficiaries. Dr. E. B. Mason was chosen president, Professor Denio secretary and W. P. Hubbard treasurer, in place of Dr. Adams, who served many years with great fidelity.

### SOCIAL AMENITIES

It was evident that the entire religious force of the city entered into the success of the conference. The Baptists of the state were assembled in Bangor at the same time, and felicitous greetings were given and returned. A reception was tendered the delegates at the Y. M. C. A. parlors. On the second day a lunch was served them in the new and beautiful Parish House of Central Church and an organ recital was given for their benefit at First Church.

### CLOSING HOURS

The conference accepted the invitation of Winter Street Church, Bath, for 1902 and elected J. E. Warren moderator. It appointed Mr. Warren and Rev. H. L. Griffin delegates to the National Council. Resolutions of sympathy to Mrs. McKinley and of confidence in President Roosevelt were adopted. A beautiful testimony to the long services and deep interest of a former secretary, Deacon E. F. Duren, was the rising reception given him by the conference. A similar spirit was manifest in the vote which sent greetings to J. L. Crosby, for twenty years treasurer. Professor Sewall was made chairman of the committee upon ministerial standing.

W. P. L.



## The Literature of the Day

### Great Religions of the World \*

This book needed to be written. Some recent works in comparative religion have been designed as imaginative generalizations—attempts to show the permanent elements in all religions, the unconscious Christianity of paganism, the distinctive messages of seven or ten ethnic faiths defined in seven or ten pictorial words. These volumes have been impressive mental studies, but, after following their orderly deductions, we have always felt that the world was not made that way.

This book is a collection of essays lately published in the *North American Review*—a new statement by eleven specialists. It has the advantage of a series—the principle of elective affinity between the writer and his topic.

The real significance of the volume is its voicing of a tendency to consider the racial movements of our time from a double standpoint, both religious and social. It is harder to classify the spiritual life of the world than the animal or vegetable, and only with this twofold conception can it be done. We feel all through this course of articles the meeting-together in the writers' minds of two fundamentally different interpretations of the deep problems they face. Sociology and mysticism are the living forces of the volume; the river sets out to sea; the tide sets into the river's mouth, but we cannot tell just where they neutralize each other. Much shading is in the treatment.

We have the latest views of Professor Rhys-Davids, which are intended to offset the strides of Buddhist missionaries in England. The chapter on Brahmanism is by Sir A. C. Lyall. He is the poet of the group. He is doing something for us which we could not do for ourselves, even with the critical use of documents. He leads us into a psychologic experience where we appreciate the Hindu mind.

Professor Giles's allusion to the missionary problem is in his best vein. If Buddhism could be displaced in China by Christianity, we would recognize the weight and worth of Confucianism as a moral code and commemorative ceremony, and thus a great barrier between ourselves and the Chinese would be broken down. Dr. Mann's argument for the ultimate success of Mohammedanism is vitiated by his failure to note that only where there is still the Bedouin spirit can it make progress.

The tragic story of the Jew in the nineteenth century is told, but a cynical forecast by the orthodox Zionist calls the present social movement a reaction from freedom to racial hatred. Cardinal Gibbons, in his chapter on Catholic Christianity, confounds human nature with ecclesiastical nature.

There is no phase of his topic, The Outlook for Christianity, which Washington Gladden does not treat with great skill, fairness and conciseness. Not apologetically, but historically and philosophically, he states where Christianity has been weakened and where strengthened.

\* Great Religions of the World. By Eminent Authorities. pp. 301. Harper & Brothers. \$2.00.

### The New Books

... In some cases, books announced in this department will be reviewed editorially later.

#### FICTION

A Lily of France, by Mrs. Caroline Atwater Mason. pp. 456. American Baptist Publication Society. \$1.10.

A careful study of an interesting and little known life. The French "Lily" is Charlotte de Bourbon, daughter of the Duc de Montpensier of the blood royal, who, when almost in babyhood, was made a novice in the Benedictine Abbey of Notre Dame de Jouasse, in order that her dowry might swell the fortune of her brother. At twelve, despite her refusal and entreaties, she was forced to become abbess of the convent. Beautiful, pure, stately, full of spirit and energy, this fair creature yearned through all the long years of her youth for freedom, and when through the influence of the queen of Navarre she came under Reformed influences, she straightway escaped from her prison and abjured her rank as abbess. Later she became the wife of William the Silent, the greatest prince of the house of Orange. It is a story of remarkable beauty and interest.

Nehe, by Anna Pierpont Siviter. pp. 318. W. A. Wilde Co. \$1.50.

Making novels out of small sections of the Bible has not seemed to us exactly warrantable work, but this tale, which treats of the rebuilding of Jerusalem by Nehemiah, cup-bearer to King Artaxerxes, is as well carried out as such a tale can be. The picture of the splendid, cruel, corrupt Persian court is vivid and picturesque, and that wonderful, half-forgotten time of the world's history blooms into fresh life as we read the story, which has distinct quality.

Cardigan, by Robert W. Chambers. pp. 512. Harper & Bros. \$1.50.

A romantic interest has always attached to the figure of Sir William Johnson, with his great estates, his Indian wife, whose faithful lover he was to the end, his keen insight into men and their motives, and his immense influence over the Indian tribes. Michael Cardigan, hero of this tale, by Robert W. Chambers, is his cousin, ward and adopted son. It is a strong and exciting story of that stormy time which gave birth to the revolt of the colonies, and Michael Cardigan had his full share in its adventures and excitements. The book will particularly commend itself to boys.

The Lady of Lynn, by Sir Walter Besant. pp. 374. Dodd, Mead & Co. \$1.50.

In reading this "tale of the middle of the eighteenth century" the most perverse pessimist must allow that the world has improved since that far-away period. It is the story, told with Sir Walter Besant's accustomed grace, of an elaborate and partially successful plot on the part of a dissolute young English peer to deceive and marry a young Norfolk heiress and squander her fortune. In this plot clergymen, courtiers, ladies of rank take part, and, as we say, it was in great part successful. We certainly are no better than we should be, but such an intricate scheme of deception would scarcely be attempted today.

A Heroine of 1812, a Maryland romance, by Amy E. Blanchard. pp. 335. W. A. Wilde Co. \$1.50.

An interesting historical story for young people, giving a true picture of the early stages of the War of 1812. The heroine, a young girl of Maryland, throws herself heart and hand into the cause, as a result of which she suffers many hardships. These hardships form the foundation for the story, which is alive with the spirit of the times. The author's residence for many years where the scenes of this struggle took place enables her to give an accurate local touch to the narrative.

The Million, by Dorothea Gerard. pp. 346. Dodd, Mead & Co. \$1.50.

There is distinct power and originality in this story. The scene is Lyezyn, a small town in Galicia; the heroine, Romana Morawek, is the daughter of a notary who, unsuspected by

his neighbors, has increased a small fortune into a large one, and a nascent ambition into an overmastering passion. To this ambition he sacrifices his child's happiness. She revenges herself with a fatal precision. The book is full of striking and unusual pictures.

My Strangest Case, by Guy Boothby. pp. 300. L. C. Page & Co. \$1.50.

A detective story, with many improbabilities in it. It has to do with buried treasures stolen from the ruined palaces of a forgotten city in China by three adventurers.

#### JUVENILE

The Wouldbegoods, by E. Nesbit. pp. 312. Harper & Bros. \$1.50.

These Wouldbegoods, who might more appropriately have been named the Couldn't-begoods, are a continuation of the adventures of a certain family of terrible children, named Bastable, who figured in a previous work of the same author called The Treasure Seekers. Their restless mischief and alarming incapacity for ever minding their own business, if not edifying, are entertaining; but their slang, which is of the advanced English type, will open new fields of thought to well brought up American children. On the whole, amusing as some of it is, we should advise parents and guardians to administer this story shyly and cautiously to their charges.

Our Little Russian Cousin. pp. 79.  
Our Little Indian Cousin. pp. 83.  
Our Little Japanese Cousin. pp. 66.  
Our Little Brown Cousin. pp. 54. By Mary H. Wade. L. C. Page & Co. \$2.40 per set.

For graphic pictures of certain phases of child life in foreign lands this set of books is worthy of high praise. The way in which the little folks of the various countries live and dress and play and study is told in charming fashion and excellent illustrations elucidate the text. But only the best and the happy side of life is depicted and a wrong impression may be gained without explanation from older persons. Childhood in non-Christian lands is not altogether *couleur de rose*.

The Candle and the Cat, by Mary F. Leonard. pp. 88. Thomas Y. Crowell. 50 cents.

The story of a child's influence in reconciling two families who were at variance. It is pleasantly told and will interest the younger readers.

The Little Crusaders, by Eva A. Madden. pp. 162. Thomas Y. Crowell. 50 cents.

Of necessity, the story of the pilgrimage to the Holy Land undertaken by little children in the middle ages must be harrowing, but this author has told it simply and well, keeping close to the main historical outline in the person of Stephen of Cloves.

A Pair of Them, by Evelyn Raymond. pp. 156. T. Y. Crowell & Co. 50 cents.

One of the two is a little hunchback girl whose home is in the poorest part of a great city. The other is a petted child of fortune. The two are providentially thrown together and each learns "how the other half lives." The story teaches the blessedness of ministry to the less favored classes of society.

The Spectacle Man, by Mary F. Leonard. pp. 266. W. A. Wilde Co. \$1.00.

A story of pure and wholesome tone for young people. The scene is laid in northern Kentucky, with a young girl of lovable character for the heroine. Without herself realizing it, she becomes the means, as she grows older, of bringing about the reconciliation of her father and his relatives, between whom an estrangement had long existed.

Mopsa, the Fairy, by Jean Ingelow. pp. 228. T. Y. Crowell & Co. 60 cents.

A new edition, with colored frontispiece and several half-tone illustrations, of a book which has delighted imaginative children for two generations and won its place as a classic in literature for little folks.

The Age of Fable; The Age of Chivalry; Legends of Charlemagne, by Thomas Bulfinch. pp. 459, 329, 271. T. Y. Crowell & Co. \$2.25 per set.

These classics seem never to lose their interest and the present publishers have given them a new dress convenient in form, with excellent type, good binding and at a comparatively low price.

## Book Chat

Mr. R. K. Munkittrick has been chosen editor of *Judge*, the comic weekly.

Rumor as to the authorship of Truth Dexter dwells alternately on Henry Cabot Lodge, his son, George Cabot Lodge, and Mary McNeill Scott Fenelosa.

Mr. Horace E. Scudder's life of James Russell Lowell, soon to be issued by Houghton, Mifflin & Co., will be eagerly read, so long have admirers of Lowell had to wait for an adequate biography of him.

The Congregational Library has purchased, through Bernard Quaritch, the valuable historical library of the late Bishop Stubbs, comprising many of the original sources of English history and nearly all the more modern works in that department.

*The Examiner*, the organ of English Congregationalism, is trying the interesting experiment of reprinting in serial form George MacDonald's story, Thomas Wingfold, Curate. Another feature of *The Examiner* is the authorized reprint of our department Closet and Altar each week.

One of the books of the fall will be McFadyen's *The Messages of the Old Testament in the Prophetic and Priestly Histories*. Prof. John McFadyen is a distinguished graduate of Glasgow and Oxford University, and now of Knox College, Toronto. His training began with George Adam Smith at Glasgow, and was added to in German universities.

It is an honorable and useful career which the *New York Times* looks back upon in its jubilee supplement. Fifty years of the life of a fighting newspaper—and *The Times* has always been militant for what it believed to be for the public interest—covers in America a multitude of changes. We congratulate *The Times* on its achievements and its opportunities. It was instrumental in overthrowing the Tammany of Tweed; it has a great work to do in overcoming the new Tammany of Croker.

## For Endeavorers

## PRAYER MEETING

BY REV. H. A. BRIDGMAN

*Topic, Oct. 13-19. Dark Days and Their Lessons. Ps. 107: 1-15.*

Some people want an easy world, one from which every trace of pain and trouble has been banished and in which no problems present themselves to the intellect. That may be the blissful experience that awaits perfected humanity, but for those whose characters are in the process of formation it would be a fearful thing to live in a world that had no dark days. This universe seems to be ordered in such a way that the highest forms of goodness, truth and beauty are the product of hardship and suffering. Why God thus plans his world we cannot know, but the long history of the race attests the fact.

To be sure, once in a great while a rare and lovely character like that of Henry Drummond seems to reach its maturity without having to undergo discipline. But even he spent most of the last three years of his life on a bed of suffering, and who knows what hidden sorrows may have been his before he was laid low by disease. We are often led into error of judgment respecting lives that are outwardly prosperous and successful. We disparage their goodness, as some of Professor Drummond's critics did his, and out of envious hearts say, "Just wait until something happens to them and then see if they will behave themselves so virtuously." A mean, jealous, sneering spirit it is, and one to which Professor Drummond's fortitude in the midst of severe pain gave the lie. With no life indeed can we be so intimately acquainted as to declare that it is not chastened

of the Lord, even though our eyes cannot see the method of discipline.

When the man of murderous instincts uses the knife, we know that it can only work us harm, but when the skilled surgeon takes it in hand to remove some harmful thing from our bodies we are grateful even for the pain that means deliverance. On the same principle good soldiers of Jesus Christ endure hardness, knowing that it is his Father and theirs who is to eliminate that which is false and foul within us. Whether the end he has in view is to be accomplished, depends upon our response. Blow after blow may fall upon us only to make us more bitter and unresponsive. But if our eyes can only be opened to see what it all means, it will be said of us as Dean Stanley said of his wife, the Lady Augusta, when he saw her fading from him: "The more the marble wastes, the more the statue grows."

Dark days mean much to society as well as to the individual. Upon what would sympathy,

tenderness and self-denial feed, unless there were lonely hearts to comfort, wounds to bind up? The mind shrinks from picturing such a state of things where each returning day made no demands, upon one's pity and compassion. With such an object lesson as we have had so recently, of a whole nation bathed in tears and melted by a common sorrow into an unparalleled unity, how can we think that dark days are not often blessings in disguise?

We are not to seek sorrow and discipline or to fail to bestow scrupulous care upon our bodies and to do all we can toward providing for ourselves and our loved ones the necessities and comforts of life, but when dark days come, in the providence of God, every serious, high-minded soul should look upon them and meet them in the spirit of those immortal words of Charles Sumner, regarding the assassination of Abraham Lincoln. "In the universe of God there are no accidents. From the fall of a sparrow to the fall of an empire, or the sweep of a planet—all is according to divine Providence, whose laws are everlasting."

## Christian World Pulpit

## Glimpses of Last Sunday's Sermons

THE NATION'S UNANSWERED PRAYERS.  
Psalm 10: 1.

"The strange statement put forth by the founder of Christian Science that prayers for the President were not heard because they lacked unity and were in conflict is extraordinary. We were all of one mind, and had we not been so it is absurd to suppose that our conflicts would have influenced God."

(G. C. Lorimer, Boston, Bapt.)

## THE BEAUTIFUL IN RELIGION.

Titus 2: 10.

"Religion, like everything else, is made more effective by being made beautiful. The crowning expression of beauty is daily living modeled and inspired by Christ's teachings and cross."

(L. H. Dorchester, Boston, Meth.)

## THE GIDEON SPIRIT NEEDED IN THE CHURCH (Rally Sunday).

Judges 7: 7.

"Unless God be in us and for us and with us the fight will go hard. If we implicitly obey his call and zealously serve with intense earnestness and dedication of our powers of body, soul and spirit, then his kingdom will come more quickly and we be honored as faithful stewards."

(E. H. Rudd, Dedham, Mass., Cong.)

## ARE OUR ASPIRATIONS REAL?

John 5: 6.

"The subtle danger that lurks behind every form of art, picture, drama, poem, symphony, even behind the pulpit itself, is that it shall become a mere tickler of the sensibilities, arousing aspirations that are unreal because not convertible into life."

(R. H. Potter, Hartford, Ct., Cong.)

## BOUNDARY LINES OF SUNDAY SCHOOL WORK (Rally Day).

Deuteronomy 31: 12-13.

"Child life is one of the great problems on the world's 'blackboard.' We know the answer; we are seeking the solution. The church must give more thought to Sunday school work. Motto: Christ in the heart and the Bible in the hand of every child."

(J. M. Farrar, Brooklyn, N. Y., Dutch Ref.)

## THE DUTY OF SAFEGUARDING SAVING TRUTH.

2 Timothy 1: 14.

"Some men imagine that concession has no limits. We must wake each morn, surrendering another province of our life of faith, with fewer cardinal beliefs, till the disintegration

is advanced, and there comes the tragedy of a lost trust, paralyzing the soul."

(S. P. Cadman, Brooklyn, N. Y., Cong.)

## OURSELVES IN GOD.

Acts 17: 28.

"God is in us. We are in God. To find one is to find the other. We know God and man at the same moment."

(Joseph D. Burrell, Brooklyn, N. Y., Presb.)

THE AMERICAN REVISION OF THE BIBLE.  
Hebrews 4: 12.

"This is without doubt the best revision of the whole Bible yet produced. It is almost or quite as great an advance over the Canterbury Revision as that was over the Authorized Version."

(R. S. MacArthur, New York city, Bapt.)

## SEARCHING THE SCRIPTURES.

Acts 17: 11.

"If you would know God truly, search the Scriptures; if you would be free from doubts, search the Scriptures; if you would live without gloom and work on with stout heart, search the Scriptures; if you would grow in grace and in all that makes life beautiful and divine, search the Scriptures."

(A. H. Evans, New York city, Presb.)

## CHRIST THE LAMB OF GOD.

John 1: 29.

"To truly behold Jesus Christ is (1) to be convicted of our sinfulness; (2) to be persuaded of his power to save from sin; (3) to have our sin taken away."

(J. H. Shaw, New York city, Presb.)

## THE MESSAGE OF A DECADE.

Genesis 29: 20.

"The supreme fact in the blessed record is the exceeding power and glory of the message which the church has to bring to men. The history of these years, with their great accessions, is a fresh expression and illustration of that fact as old as the Christian centuries and yet more glorious than the greatest discovery of our own day—that the gospel is in truth the very power of God."

(C. S. Mills, Cleveland, Cong.)

## THE SUBSTITUTION OF INTERNAL FOR EXTERNAL AUTHORITY IN ETHICS.

Hebrews 8: 8-10.

"The supreme will of God concerning man is that his whole organism shall utilize his whole environment; the foundation of ethics, therefore, is the protest of the whole of human desires against one particular desire."

(Frank Crane, Chicago, Ill., Meth.)



## In and Around Chicago

### Services for McKinley

In nearly all the churches there were sermons Sunday on the lessons taught by the life and death of the late President and on the treatment of anarchists. Some of these sermons, for example, one by Dr. D. F. Fox, are already published in pamphlet form. Dr. Fox had a special attendance of Grand Army men. Dr. Gunsaulus spoke to a crowded audience in the Auditorium on the Goodness of Mr. McKinley. It was this, he said, which outstripped genius. We can never cast out anarchy, according to Dr. Gunsaulus, unless we ourselves have faith in God. Sunday afternoon a meeting was held for children, at which Mr. Samuel Alschulzer, the late Democratic candidate for governor, spoke appreciatively of the President. In the evening the Coliseum was crowded. Senator Mason, as usual, was somewhat emphatic. "There is no place on earth," he affirmed, "good enough for the anarchists," and Governor Yates declared: "The man who murders a President ought to die. The man who helps him to do it ought to die. The man who teaches him how to do it ought to die." At Galesburg the citizens gathered for a special memorial service at the Opera House. Rev. Dr. C. A. Vincent of the Central Congregational Church made the address. But in all the meetings, and, indeed, in nearly all the sermons, the question kept coming up, What is to be done to prevent the spread of anarchy? The Marquette Club, a strong organization on the North Side of the city, has appointed a large committee of influential men, of which Congressman Henry S. Boutell is chairman, to study the subject in all its bearings and report what legislation, if any, is wise. Resolutions adopted in the Ministers' Meeting, Monday morning, suggested that the time has perhaps come when the amount of liberty anarchists should enjoy and the freedom of vituperation and misrepresentation of political opponents to be granted to yellow journalism need to be discussed.

### Theological Thought in Germany

The ministers were fortunate in being permitted to listen to Professor Zenos of the McCormick Theological Seminary, who has spent the summer in Germany, as to his impres-

sions of the trend of theological thought in that country. First of all, said the professor, it seemed to him that theology in Germany has lost its simplicity. It includes many related subjects. There are many varieties of theological opinion. Yet types emerge, the universities being as a rule on one side and being radical and progressive, while the pastors are on another side and are conservative. Yet some of the universities are conservative. In nearly all of the larger universities there are not only two theological faculties, one for Protestant students and another for Roman Catholics, but in the Protestant faculty men with opposite views are appointed to counter-balance each other. Ritschlianism has great influence and has affected thought very greatly, but has been widely changed or modified by the able men who have advocated its fundamental principles. In Old Testament exegesis almost all prominent scholars accept the views of Wellhausen and his school. New Testament problems which were considered settled have been reopened. Very little doctrine is preached. Sermons are simple and practical. They are chiefly expository and seem to accept the authority of the Scriptures. Church attendance the professor reported as surprisingly good. The type of religious life differs from ours but one cannot say that it is less genuine than our own. The doctrines taught in the universities do not, according to Professor Zenos, have much influence on the sermons or the pastoral work of their theological students.

### A Day of Rejoicing

For the North Congregational Church, Englewood, Sunday, Sept. 22, was a day which its members will never forget. They dedicated their beautiful, commodious and admirably arranged house of worship. The weather was favorable, the audiences, morning, afternoon and evening, were very large. Dr. Tompkins, after preaching the dedicatory sermon in the morning, told the people that the trustees needed \$3,500 with which to meet the floating indebtedness and clear off last bills. In response the people pledged \$3,946 in sums ranging from \$100 down to \$1. In the afternoon, which was an interdenominational service of fellowship led by Dr. F. E.

Hopkins of the Pilgrim Church, \$534 were promised, and in the evening Dr. Taintor secured \$607 more, thus bringing the pledges of the day up to \$5,107, enough to square all outstanding accounts and diminish the bonded debt, for which provision had already been made, by nearly \$2,000. The property is worth at least \$30,000. The young people wanted an organ, raised the money and got it. The secret of the growth and success of this church is that while there is not a wealthy man in it, all work together and give according to their ability. The Sunday school has a membership of more than four hundred, which will now, with the increased amount of room, be carried up to six hundred. The audience will soon be as large as the Sunday school.

The church was organized July 13, 1886, with twenty-nine members, and Mr. Francis Dwight Rood ordained as pastor. The membership is now above 300. Mr. Rood had only a store in which to work, but during his pastorate, which ended in 1889, when Mr. Charles Reynolds, the present pastor, was called to take his place, a lot was secured through the aid of the Illinois Home Missionary Society, and stone being offered for the basement of the proposed edifice, that was built and occupied. In 1894 it was enlarged and remodeled. Services have been held in this topless structure for twelve years. At the suggestion of Dr. Noble, who, with the assistance of the late Dr. Goodwin, raised \$2,000 toward the completion of the structure, Mr. Reynolds ventured to urge his people to build. This they have done and, with aid from the Building Society, the church is amply equipped for the work it has to do. Special evangelistic services are to be held in the new building, beginning Sept. 29, and as the church has always been characterized by an evangelical spirit there can be little doubt of good results. The success which has attended Mr. Reynolds's labors is what may reasonably be expected in almost any of our growing suburbs, if one has the patience to wait and is willing to sacrifice one's self for the cause of the Master. Hereafter this North Church will be reckoned among the strong moral forces of Chicago.

Chicago, Sept. 28.

FRANKLIN.

## In and Around New York

### A Virginian in Parkville's Pulpit

Parkville Church, Brooklyn, has called Rev. Hay Watson Smith to the pastorate and it is understood that he will accept. Mr. Smith is a Virginian, a member of a prominent family in that state. His father is a Presbyterian minister and two brothers are also ministers. He is about twenty-eight years of age, of attractive presence and is said to make friends quickly. A graduate of Union Seminary, Richmond, he took also a post-graduate course in Union Seminary here. For a short time he was pastor of a Presbyterian church in Little Rock, Ark. Mr. Smith is a member of Dr. Dewey's church and was licensed by Manhattan Conference at its last meeting.

### Union Seminary Reopens

Reopening services were held last Thursday night, when Prof. G. W. Knox spoke on Problems for the Church. The address aroused great interest, and, contrary to precedent, was loudly applauded. Professor Knox said that the agitation for a change in the confessional statements of the Presbyterian Church was merely one indication of a widespread feeling of unrest. Even where

differences and discussions are not rife, Christianity is not winning the world, and its progress is painfully slow. "To see God," said Professor Knox, "to realize His presence in our experience and to embody His law in our lives, is the only solution of the problem of the church."

### Presbyterianism Again Bereaved

The shock caused by the death of Dr. George T. Purves, last Wednesday night, was second only to that of Dr. Babcock's death last spring. They had so much in common, having filled places in the foremost two Presbyterian churches in the country, that it is difficult to avoid comparison. Both succeeded men widely known and successful, and if the younger men had not attained such results and recognition as did Drs. Hall and Van Dyke it was only because death came before their powers and their work had developed. Dr. Purves found Fifth Avenue Church in serious condition, pastorless and suffering from internal dissension. A man of less wisdom might have driven part of his congregation away by taking sides, but Dr. Purves, by gentle tact, had practically harmonized the people. A scholarly preacher

rather than a pulpit orator, Dr. Purves did not attract the passing crowd, but he was building up a strong congregation of substantial families. His term of service was perhaps too short to make a strong and lasting impression on New York Presbyterianism, but in the history of Fifth Avenue Church his name is certain to go down as one who came in an emergency and bound together elements that were drifting apart.

Close friends of Dr. Purves have known for some months that his health was far from good. No doubt he himself knew of an organic weakness that might end his life at any time, and that he so ordered his affairs as to be always ready. Few in his congregation, however, were prepared to hear of his death, and, though discerning ones could see that he was far from well when he eulogized the dead President, even they expected to sit under his preaching last Sunday, when he expected to resume his work. So much of Dr. Purves's success, before he came to New York, had been won in Princeton as professor and pastor that it was fitting that President Patton should preach at the funeral service in Fifth Avenue Church last Saturday. The edifice was filled to the doors.

C. N. A.

## Connecticut

Consulting State Editors: Rev. Messrs. J. W. Cooper, D.D., New Britain; J. S. Ives, Hartford; J. C. Goddard, Salisbury;  
W. J. Mutch, New Haven; L. W. Hicks, Hartford; T. C. Richards, West Torrington

### A Symphony in Stone

This was the title of the poem by Rev. G. F. Prentiss, a former pastor, and it is the best epitome of the new edifice dedicated, Sept. 19, by First Church, Winsted. The architecture is a combination of Romanesque and Gothic and the material Keene (N. H.) granite. Within is a splendid harmony of the practical and the beautiful. Pulpit and choir are placed at such an angle that they reach equally well all parts of the audience-room and the Sunday school room. The combined seating capacity is about 900. Every modern convenience is found, from the basement kitchen to the pastor's study in the tower. Best of all, it lacks the modern inconvenience—a debt—for the entire \$50,000,

### New Haven and Round About

With the reopening of the university and the near approach of the bicentennial, interest rises rapidly. Grass is now growing on the old campus where three buildings stood last June, and a broad avenue has been excavated through the new campus past West Divinity and the new Administration Building. Mr. Tiffany of New York is giving personal supervision to the decorative designs for streets and buildings, and a uniform scheme has been proposed which it is expected will reveal something new in city decoration. President Roosevelt has expressed his intention of spending Oct. 23 in New Haven.

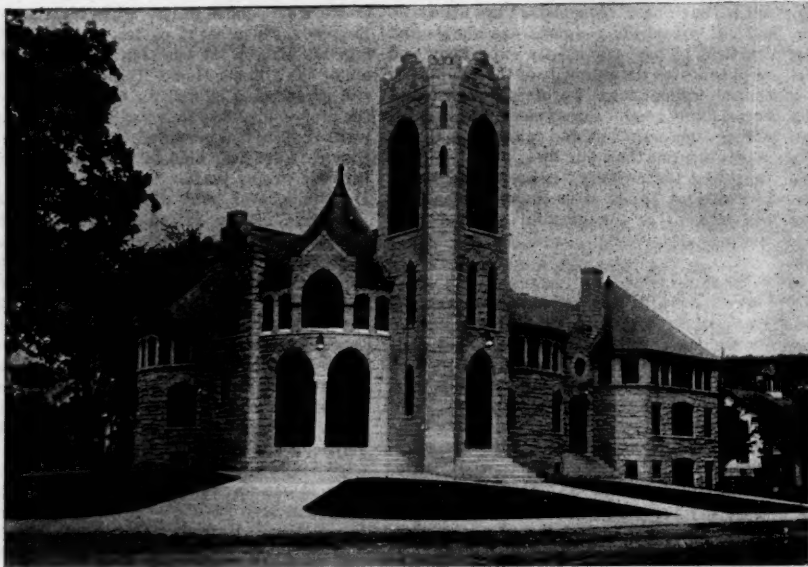
Rev. A. B. Chalmers has just arrived with his family from Saginaw, Mich., to enter upon

and reputation were only one manifestation of his versatility and greatness. In his habit of persistent industry, in breadth of scholarship, in ability to speak and write gracefully and forcibly, and in his acquisition of a character which was four square, he had few equals. It has been said of him that "he might have been almost anything—soldier, lawyer, theologian or statesman." He has left many works in stone and marble, not a few in improved laws and civic conditions, and some in literature, which will hold him long in deserved remembrance.

An ordination of more than local interest was that of Edward T. Ware, Sept. 20, in Asylum Hill Church. A nephew of Rev. J. H. Twichell and a son of the lamented President Ware of Atlanta University, he goes directly to the same institution to assume pastoral duties, and to labor for the same class to which his father gave his life. The best wishes and prayers of a large number of our people will follow him.

One hundred and nine persons attended the fall meeting of the Connecticut Congregational Club in Jewell Hall, Sept. 24, and listened to a bright, scholarly address on *The Evolution of the Evolution Theory*, by Prof. J. M. Tyler of Amherst.

L. W. H.



### Danielson's Centennial

This church took the week beginning Sept. 22 to celebrate its 100th anniversary, and has really made a great occasion of it. It has brought into requisition much talent of national repute, such as Miss Woolley, president of Mt. Holyoke, whose address on the Church and the College was characterized as "strong, scholarly, sweet and womanly"; Hon. W. T. Harris, United States Commissioner of Education, who was at his best in a philosophic consideration of modern phases of true altruism; Drs. R. E. Hutchins, and F. E. Clark.

The pastor, Rev. S. S. Mathews, in his historical sermon, produced indubitable evidence hitherto lost sight of that the church was not begun in 1801, but only reorganized, having in reality an honorable history extending back to 1715. This anniversary resulted in raising a debt of \$5,600, which has long burdened the church, leaving a balance of \$300 in the treasury; and in setting on foot a movement for a new parish house to cost \$15,000, for which a conditional pledge of \$3,000 has been received. This recently incorporated church, for many years the banner church of Windham County, is now well to the fore both in benevolences and in membership. From the early days of the century it has received children to membership, and has trained them within its care for the service of the Lord. To the value of this course, its company of deacons, distinguished for character and ability, its roll of twenty-two missionaries and ministers, its missionary zeal, the noble and intelligent character of its members bear witness. Sixty-seven have been added in the present pastorate of about two years, bringing the total to 335.

H. M.

### Our Hartford Letter

In the death of James G. Batterson, Sept. 18, Hartford loses one of her ablest and most distinguished citizens. Though most widely known through his connection with the Travelers' Insurance Company, of which he was founder and president, his business ability

which the edifice and its furnishings cost, is paid or pledged.

On the evening before the dedication an organ and song recital was given, Mr. J. F. Donahoe of Boston demonstrating the beauty and strength of the grand new instrument.

The dedication of the new building included the celebration of the centennial of the old church. Features of this part of the service were historical and reminiscent addresses by the present pastor, Rev. G. W. Judson, and Rev. T. M. Miles, a former pastor.

The dedication service was conducted by the pastor and the sermon was preached by Rev. R. H. Potter of Hartford. In developing his theme, *The Church in the World*, the young preacher showed himself a worthy successor of Dr. Lamson and Dr. Walker.

Congratulations from the mother church and Litchfield Northeast Conference were presented by Rev. Arthur Goodenough. Winsted Second sent filial greetings through Rev. N. M. Calhoun. Litchfield North Association, which also held its meeting in connection with the dedication, spoke through Rev. W. F. Stearns, and Rev. B. F. Kidder (M. E.) spoke for the other churches of the town.

At the first Sunday service in the new edifice Rev. G. W. Judson raised \$8,000 in fifteen minutes, thus freeing it of debt. The church as well as the pastor—to whose untiring energy and critical judgment much credit is due—feel that the improved modern equipment means increased responsibility for a steadily growing community.

T. C. R.

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## Washington

Consulting State Editors: Rev. E. L. Smith, Seattle; Rev. Austin Rice, Walla Walla

### A Peripatetic Lecture Course

Fall associations will be coming on during the next three months. Our State Association convenes at North Yakima Oct. 8, and the Northwestern in Seattle Nov. 5. What a fine opportunity these meetings would offer if only some leading teacher from an Eastern school could be detailed each year to visit them and give the Western ministers and churches the benefit of their latest thought, as it is given in the summer schools of theology at Cambridge or Oxford. One such visit from Professor King for a week would inspire and instruct seventy-five hungry men who cannot spend the time or money to go East to hear him.

If our seminaries would do their utmost for the good of our churches, why should their province be restricted to the preparatory period? Why not use some of their funds for a little extension work of this character? Would it not accomplish more good in the end than by the present method, by which forty-eight theological teachers and lecturers in our four New England seminaries confine their efforts to the culture of 180 students? We in the West would like to see all the 180 students combined under one faculty, and the rest of the teachers scattered for a few years, as Jesus sent out the seventy, to serve the cause of theological learning in every state in the Union. Why should India enjoy Drs. Fairbairn and Barrows and Japan Professor Ladd, while no thought of bringing these privileges to home pastors, laboring to make the future America, enters any one's head? A peripatetic Lyman Beecher lecture course, to be given in connection with state associations, consecutively arranged throughout the Western states, would be of great benefit to the kingdom of Christ.

independence and of missionary activity for those in their former condition of need.

### Some Features of Seattle Church Work

Our largest Congregational church west of Minneapolis and north of Oakland is Plymouth, Seattle, with its 750 members and Rev. W. H. G. Temple, D. D., as pastor. There has been no letting down in the work of this church the past summer. Dr. Temple has been exchanging with neighboring pastors Sunday mornings, thus giving the smaller churches an evidence of the fellowship of First Church. But every Sunday evening he has stood in his own pulpit and faced a congregation packing the edifice. There has been no special music, no features of any kind except intensely earnest and practical preaching and familiar gospel hymns.

Plymouth has a successful Men's Club. About 100 men of the church and congregation dine together in the vestry once a month. The half-hour before dinner is spent socially. A spley outlook paper on some practical home topic at seven o'clock is followed by an address on some solid subject by a speaker of note. The meeting breaks up at eight sharp. The men have had a good time, gotten better acquainted, met the strangers, learned something new, and still have quite an evening for something else. They all like it. The club undertakes no special work for the church.

Plymouth has a Church Missionary Society, of which the pastor is president and mainstay, the meeting coming once a month in place of prayer meeting and displacing entirely the old-time Woman's Missionary Society. No special offerings are taken for the different societies, the pledge and percentage plan being followed. Most of our churches, however, believe in encouraging the women to maintain their societies in harmony and co-operation with the women's boards.

E. L. S.

### Eastern Washington

#### ITS LARGEST CHURCH

Westminster Church, Spokane, enters upon the fall work with enthusiasm. Its members are harmonious and have the mind to work. Since the coming of Rev. G. R. Wallace, a year and a half ago, congregations have increased so as to fill the large auditorium, at times overflowing into the lecture-room. New members have been received at every communion, nine coming in September. The income has nearly doubled, and a troublesome floating debt of \$5,000 has been provided for, so that the small mortgage remaining can easily be cared for until paid. The church building, the only one of stone in the city, has been handsomely frescoed and recarpeted, while \$800 worth of repairs have made it the finest in Spokane. The Men's Club, about a year old, has a large and enthusiastic membership.

#### ITS COLLEGE

At Whitman's convocation exercises, Sept. 11, Congressman W. L. Jones of Yakima addressed the 200 students on opportunities before young men in public life and the value of a college education as preparation therefor. He gave a spur to a student's ambition by pointing out the high positions earned by young men today, and emphasized especially the value of training in public speaking and debating.

Professor Anderson has returned from a year's travel in Italy and Greece to resume

charge of the Greek department. Several new teachers have been added to the faculty: Prof. C. W. Allen of Chicago University, as director of physical culture and assistant in English; Miss Edith Merrill of Ripon College, daughter of a former president of Ripon, as assistant in Greek and Latin; and Mr. H. A. Loring of the Boston Conservatory as instructor in piano. President Penrose is in the East endeavoring to raise the \$25,000 required for a much needed girls' dormitory.

A. B.

### Under Washington's Wing

Congregational Washington extends its fellowship beyond its own bounds. Northern Idaho, with five Congregational churches, is included in its home missionary territory. That at Grangeville is a vigorous organization of twenty-eight people who have fought a good fight for recognition and standing. These they have won and they bid fare to be a power in a needy section. Genesee, in one of the best farming districts in the country, has just parted with Rev. W. C. Fowler, who after seven years of strong and successful work goes to Nome, Alaska. Within a year the church will have paid the last dollar due the C. C. B. S. on church building and parsonage and will be ready to assume self-support. Hope, farther north, has made a brave fight against adverse conditions—loss of building by fire among them. But it knows no such word as "fail," and under the lead of Rev. V. W. Roth is doing a good work.

The other northern Idaho churches are in the famous Coeur d'Alene mining district, a genuine missionary field. Here Rev. Jonathan Edwards is bishop, for he has given himself to the work of meeting the spiritual needs of the miners and their families with a spirit of enthusiastic self-sacrifice. The field is practically clear, almost no work being done by other denominations. There are many children to be taught to be good citizens as well as good Christians, and men willing to listen to the gospel and pay for it, too, "if you will send us a bright man."

British Columbia is the second neighboring district with which our state has fellowship. Victoria has had a Congregational church for about ten years. It has been meeting in a hall so far, but has secured a lot this summer in a central location and proposes to start a building at once. Rev. R. B. Blyth is pastor, and in addition to caring for the Victoria church supervises missionary affairs throughout the province. In Vancouver we have two Congregational churches, all three of these British churches finding their fellowship in the Northwestern Association of Washington.

Still farther north our Alaska work looms up, appealing constantly to Washington for help and sympathy. At Nome Rev. William Davies has done a noble work during the past year. A church building seating 400 has been built and paid for, the quarters having been too small for the congregations. Every detail of the business management has been promptly attended to by the trustees. Mr. Davies will transfer his basis of operations as superintendent of Alaska work to Douglas. Rev. W. C. Fowler sailed on the Senator, Sept. 2, for Nome to assume the pastorate. Will not the prayers of the churches follow this man and his efforts among these miners of the "farthest north"? S.

The widow of a German banker has given \$1,250,000 to promote efficiency in medicine. The cure for souls perhaps formerly appealed unduly to benevolence. It is not over-emphasized nowadays.

#### A State Missionary Society

A subject uppermost at last year's association, and which will be discussed again in October, is the organization of a home missionary society for the state. The feeling is universal that more responsibility for the prosecution of home missionary work ought to be put upon the Washington churches, that they ought to get into closer touch with the work and into line for a vigorous policy of evangelization of needy districts and for the attainment of self-support. The tendency now is to develop dependents instead of independents. The feeling that the fostering of Congregational work is not our business, but the business of a great missionary society with a long purse in New York city, has had its day. We shall be, in fact, dependent upon the generosity of the supporters of the C. H. M. S. for many years, and there is no district where home missionary money will yield larger returns than in Washington today. But its expenditure should be coupled with such a policy as will enable them to dispense with it at the earliest possible moment and to bring all our churches to the same footing of

## In Various Fields

### Our New England Force

Last week's article, apprising our readers of the extension of our system of broadsides and giving the names of the consulting editors for the Middle and Western States, was not intended to cover the whole ground, but simply to indicate the enlargement of our news service. Besides the writers there referred to, most of whom are recent accessions to our force, we are glad to say that the men whose names follow will continue their able service as consulting editors in New England:

MAINE		NEW HAMPSHIRE	
Rev. C. D. Crane		Rev. S. L. Gerould, D. D.	
Rev. E. R. Smith		Rev. Cyrus Richardson, D. D.	
Rev. E. M. Cousins		Rev. W. L. Anderson	
Rev. H. W. Kimball		Rev. N. F. Carter	
Wm. P. Hubbard, Esq.		Rev. W. F. Cooley	
VERMONT		CONNECTICUT	
Rev. C. H. Merrill, D. D.		Rev. J. W. Cooper, D. D.	
Rev. Evan Thomas		Rev. J. S. Ives	
Rev. C. E. Seymour		Rev. J. C. Goddard	
Rev. C. H. Smith		Rev. W. J. Mutch	
RHODE ISLAND		Rev. L. W. Hicks	
Rev. F. P. Pullan		Rev. T. C. Richards	

Nor is the Old Bay State unrepresented; for though its proximity enables us to dispense with editorial service from outside the office, our list of correspondents, well scattered over the state and rendering quite as valuable help as others referred to, embraces the following names:

Rev. D. S. Clark, D. D.	Rev. J. J. Walker
Rev. E. M. Noyes	Rev. Wm. Knight
Rev. F. W. Merrick	Rev. E. W. Phillips
Rev. G. H. Johnson	Rev. Raymond Calkins
Rev. E. N. Hardy	Mr. M. A. Dixon
Rev. A. F. Dunneils	Mr. H. H. Stickney

### The Minnesota Celebration

The forty-sixth annual meeting of the Association of Minnesota and the jubilee of Congregational home missions in Minnesota combined to raise our annual gathering into eminence. The meetings were held Sept. 17-19 in the ample auditorium of First Church, Minneapolis, which furnished ideal accommodations for the great meeting. The moderator, David P. Jones, vice-president of the Minneapolis City Council and son of the revered Judge Jones, made an ideal presiding officer.

The meeting was one of inspiration rather than business. Its central theme was Our Realization of the Presence of God. Only one hour was allowed for reports of half a dozen committees, covering all lines of work. Tuesday afternoon, however, closed with a strong religious impression from the paper by Rev. Henry Holmes on Our Realization of God in Christ. President Northrup of the State University ended the devout discussion with an earnest appeal to preach Christ instead of discussing new theories in the pulpit.

The sermon, by Rev. William H. Medlar of Alexandria, earnestly emphasized the immanence of God. The discussion following Rev. J. S. Gould's paper on Our Realization of the Presence of God in the Bible revealed decided differences as to the general acceptance of higher criticism.

The glory of the meeting was the afternoon session of Wednesday, when the State Home Missionary Society observed as a jubilee the fiftieth anniversary of the beginning of Congregational work in Minnesota. Rarely are the pioneers of such service allowed to participate in a fiftieth anniversary, but the association on this occasion welcomed with love and gratitude Rev. Richard Hall, for the first two decades superintendent of home missions in Minnesota, Rev. C. S. Harrison, who laid the foundations of the work in Central Conference, and Rev. L. H. Cobb, superintendent from 1874-81. Each gave historical addresses of marked power and value, no signs of age interfering with the clear-cut sentences of the older men, Messrs. Hall and Harrison. The former told simply the story

of the work from 1851 to 1874, a time of primitive conveyance and arduous missionary journeys. With horse and buggy he was accustomed to make trips of 400 miles, being absent perhaps a month. Until 1863 his work involved the organizing of Presbyterian as well as Congregational churches. The brethren of those days found means of evading instructions. The city of St. Paul had three Presbyterian churches and claimed the right to be exclusively Presbyterian. To this end a fourth Presbyterian church was about to be organized, but this one decided that it wanted to be Congregational and called itself Plymouth. As no aid could be granted a Congregational church where a Presbyterian church existed, the appropriation for Plymouth was obtained through the Connecticut H. M. Society instead of through the A. H. M. Society. As results of his work, Father Hall could look back in 1874 upon eighty-one churches organized and a Congregational college firmly established.

No report could do justice to the witty, forceful account of Pioneer Days by Rev. C. S. Harrison. He closed with a glowing tribute to the men who shut the doors to wealth and fame and, like the Pilgrim Fathers, devoted their years to laying foundations of Christian commonwealths in the West.

The story of women's work was delightfully told by Catherine W. Nichols. The Minnesota organizations were among the earliest, and the M. W. H. M. U. in the twenty-nine years has given to the spreading of the gospel in America no less than \$91,000.

Dr. L. H. Cobb, secretary of the Building Society, described home missionary developments from 1874-81. In this time the churches increased from eighty-one to 140. During his administration railways were built in all directions. To his faithfulness and wisdom we are indebted for the more distant of our larger village churches.

Supt. S. V. S. Fisher told the story of the work among the Scandinavian races, which had its inception in Minnesota in 1884, when Rev. M. W. Montgomery laid before the churches the wonderful opportunity opening through an alliance with the free churches of Norway and Sweden. This work is found in twenty-two states of the union, has flourishing departments in Chicago Seminary, and is even now ready for a new era of activity.

Later home missionary history, only alluded to, showed that thirty churches were

added in the three years of home missionary work under Mr. Montgomery and 148 during the superintendency of Rev. J. H. Morley. Supt. G. R. Merrill made a ringing appeal for the advance movement. This contemplates the increase of gifts next year to \$10,000. The hearty response of pastors and churches points to success in this movement. The address of Prof. W. D. Mackenzie, D. D., on the Coming Kingdom of Our Christ, was an earnest, reverential statement of what Christ's kingdom has already done for the world, and is to do when He whose right it is shall rule.

Thursday's session blended with the memorial service for President McKinley. The association met faculty and students of the State University in the great hall of the Armory. With addresses from Dean Pattee, Dr. S. G. Smith, Professor Wright, David P. Jones and President Northrup, the audience of 2,000 was brought into a tenderness of sympathy and a depth of patriotic devotion passing description.

During the woman's foreign missionary hour Dr. Ament brought the audience face to face with the horrors of the Boxer rebellion and the heroism of the Chinese converts in the face of danger and death. His appeal for the pushing of Christian work in China met with sympathetic response.

In a paper on the Realization of God in the Life of a Christian, Rev. G. M. Morrison urged the cultivation of the inner life as the hope of the church in its efforts to redeem mankind. Rev. G. V. Clark of Charleston, S. C., a former slave, made a fervid address. Rev. C. H. Curtis, president of the Y. P. S. C. E., explained the significance of the Bible Study Movement, Prayer Circle and the Tenth Legion in forming the characters of those who are to control Protestant forces in Christ's kingdom.

Overtures were received on the matter of graded Sunday school work and on the federation of the benevolent societies. The latter was sent to the National Council. The next session will be held with the church at Ferguson Falls. Rev. Alexander Milne will be moderator and Rev. E. B. Chase preacher.

R. P. H.

### North Dakota

As there is a relation between "money and the kingdom" one item of church news is that North Dakota, while having more than double the crop of last year, is not to have the



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**Delicious Cake**  
**Dainty Pastries**  
**Fine Puddings**  
**Flaky Crusts**



"bumper" year predicted in early August. It is now threshing time, which means that more men are at work than at any other time of year and, since the acreage is larger than ever, more than ever before. Riding with one of our large farmers the other day, he told me his threshing would take forty days, would employ over thirty men and sixteen teams, resulting in an output of over 2,000 bushels a day. The hot winds from Kansas cut down our yield twenty-five per cent. In some parts of the state, and the excessive rains in other parts, but the western and northern sections promise large crops.

North Dakota's increase of population during the last decade was exceeded by only three other states, and still they come. Whole sections are being settled by people from Iowa and other states near by. Railroads are being built into sections where the land has been taken and improved, in order to furnish the farmers with transportation for their stock and grain. At least five branch lines are being built toward the Missouri River, and soon the country to the east of the river will be all settled and gridironed for the fullest development. The influx is to the west of the river, and soon the branch lines will be vying with each other for possession of its rich grazing valleys and extensive coal fields.

It is remarkable how well the state came through the last year of poor crops. Its machinery sales of this year are twenty-five per cent. larger than ever before. Its vigorous people, with enterprise and confidence in the large permanent resources of the state, are of course the principal reason for its prosperity. Another is that it has no saloons to drain its pockets.

Dr. Dudley has just closed his six years' pastorate with First Church, Fargo. The pulpit has been eminent for its breadth and strength and the church has made substantial growth under his ministry. His has been one of the most notable records in the Northwest, where he has given nearly forty years of service to four churches.

Up the river forty miles Wahpeton is looking for a successor to Rev. E. S. Shaw, who retires after a year and a half of service to take the field work for Fargo College. A beautiful edifice has been erected under his leadership and the State Association met with this, the oldest Congregational church in the state, last week.

Moorhead, across the river from Fargo, is

about to settle Dr. Joseph Kerr. This is not Dakota news, but it is the next thing to it, for only the Red divides us here. Minneapolis recently, knowing a good thing, called Rev. J. S. Rood from this young and vigorous people just as he had them comfortably located in their new house of worship. In our pastorates this fall there are more changes than we wish.

G. J. P.

### Church Happenings

AMENIA, N. D.—During the pastorate of Rev. Arthur Farnworth, just closing, the membership has doubled and a church has been organized at Arthur.

BURLINGTON, IO.—Rev. R. L. Marsh, the junior pastor, has organized a Bible Study Club, which aims to include the entire congregation. More than 100 names were enrolled prior to Sept. 25. The course is that offered by the American Institute of Sacred Literature, which also serves as a basis for the midweek meeting.

IMLAY CITY, MICH.—The house of worship, enlarged and renovated at an expense of nearly \$1,400, was rededicated Sept. 22 free of debt.

Continued on page 518.

## Dainty Appetite

Easily satisfied, a feeling of distress after eating, and more or less nausea between meals, every day—DYSPEPSIA!

No need to say anything about the belching, vomiting, flatulence, headache, pain in the stomach.

Dyspepsia can be cured only by what gives vigor and tone to the stomach, functional activity to the whole digestive system.

Hood's Sarsaparilla was taken by Mrs. W. G. Barrett, 14 Olney St., Providence, R. I., and, as stated by herself, it relieved her of dyspepsia, by which she had been greatly troubled for more than twenty-five years and for which she had taken many other medicines in vain. When she had taken four bottles of Hood's, she could eat almost anything without distress and could sleep well.

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It is only a very brief time ago that we sold these bookcases for \$15. They are worth \$11 today; in fact, we could not make single bookcases after this pattern at as low a cost as this.

But the price of \$7.50 is the result of Canal St. methods, backed by our extensive facilities and resources.



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## Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 10 A. M.

THE CONGREGATIONAL CHURCH, Pennacook, New Hampshire, cordially invite absent and former members to its 51st anniversary, Nov. 24, 3d, 4th. Former pastors and friends will participate in the exercises. A profitable occasion is being planned.

JOHN E. WHITLEY, Pastor.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 78 Wall St., New York. Incorporated April, 1835. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance houses and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Savior's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.

Rev. W. C. STITT, Secretary.

W. C. STODDARD, Treasurer.

THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES in the United States will hold its Eleventh Triennial Session in the State Street Congregational Church, Rev. J. L. Jenkins, D. D., pastor, in Portland, Me., October 12th to 18th, 1901.

Each state or local organization may provide its own way for filling vacancies in its delegation. Upon arrival in Portland, delegates should report at once at the desk of the Registrar, Rev. Joel S. Ives, for enrollment, when they will be referred to the Committee on Entertainment for assignment.

Arrangements have been made with the Passenger Traffic Association for the purchase of tickets upon the plan of one and one-third fare. Each person must pay a full first class fare to Portland, Me., and obtain a certificate from the agent where the ticket is purchased to the point where the Council is held. This certificate must be countersigned by the Registrar at Portland, and vised by the special agent of the Railroad Association. This will entitle the bearer to a return ticket at one-third the regular fare. Application for tickets and certificates should be made at least thirty minutes before the departure of the train, as time must be allowed for preparation of certificate. Only certificates of standard form will be accepted.

Delegates from New England—and those only—who plan to attend the meetings of the American Board at Hartford, Ct., October 8th to 11th, can find the stop-over privilege offered in the announcement in the *Missionary Herald* and the Hartford Souvenir Book.

If through tickets cannot be procured at the starting point, parties will purchase at the nearest point where such through tickets can be obtained, and there purchase tickets to Portland, requesting a certificate from the agent at the point where each purchase is made, unless the distance is short, in which case, buy local tickets to such station and then obtain certificates.

The Committee on Entertainment will make the fullest provisions possible for the comfort of the delegates during the time of the Council. All correspondence regarding entertainment should be addressed to the Chairman of the Entertainment Committee, E. T. Garland, Y. M. C. Association Building, Portland, Me.

ARTHUR H. WELLS, Chairman.

ASHER ANDERSON, Secretary.

THE ANNUAL MEETING OF THE AMERICAN BOARD—The ninety-second annual meeting of the American Board will be held in Hartford, Ct., in Parson's Theater, beginning at 3 o'clock P. M., Tuesday, Oct. 8th, and closing Friday noon, Oct. 11th.

The Annual Sermon will be preached by Pres. Edward D. Eaton, D. D., of Beloit, Wis., on Tuesday evening at 7.45 o'clock.

It is hoped there will be a large attendance of corporate and honorary members, pastors and friends of the Board. Correspondence regarding entertainment should be had with Rev. Lewis W. Hicks, Memorial Hall, Hartford, Ct.

The following list of hotels and their rates for guests is given: Allyn House, \$4.00, \$4.50, \$5.00 per day. Heublein, European plan, rooms \$1.50 per day and upward, single; \$2.50 and upward, two in a room. Hotel Hartford, both American and European, \$1.00 to \$3.00, European; \$3.00 to \$4.50, American. Hotel Dom, American, \$2.50 to \$3.00. Farmington Avenue and Sigourney House, both American, \$1.50 and \$2.00 per day. Hotel Rosewin, New Britain, twenty minutes from Hartford by third rail, American, \$2.50 per day. Boarding houses, \$1.00 to \$2.50 per day.

Railroad rates have been secured at the usual fare and one-third on the certificate plan, provided the regular fare to Hartford is 75 cents or more.

No reduction on return will be granted when the full fare to Hartford is less than 75 cents.

Certificate must be obtained from the agent where the ticket is purchased.

Arrangements have been made by the New England Passenger Association whereby persons attending the Board's meeting at Hartford, and wishing to attend the National Council at Portland, Me., can, by paying full fare to Portland, and having this fact indorsed upon the original certificate by the agent at Hartford, secure return fares to their homes at one-third fare, by the most direct portion of the route over which they came to Portland, though not necessarily via Hartford. All other passenger associations declined to make similar arrangements.

Tickets from Boston and Worcester to Hartford with certificate for return fare can be obtained at Room 102, Congregational House, by applying to Charles E. Sweet.

The fare Boston to Hartford is \$2.73. (Return one-third fare 91 cents.) Worcester to Hartford, \$1.74. (Return 60 cents.)

Trains for Hartford leave the South Terminal via Boston & Albany at 9 A. M. and 12 M., arriving at Hartford at 12.25 P. M. and 2.58, respectively.

CHURCH BELLS, PEALS AND CHIMES, OF LAKE SUPERIOR INGOT COPPER AND EAST INDIA TIN ONLY. BUCKEYE BELL FOUNDRY, THE E. W. VANDUREN CO., Cincinnati, O.

CHURCH BELLS CHIMES AND PEALS Best Superior Copper and Tin. Get our prices. McSHANE BELL FOUNDRY, Baltimore, Md.

## Church Happenings

(Continued from page 517.)

with a sermon by Rev. W. H. Warren. The Ladies' Aid raised \$787 toward the cost.

RITZVILLE, WN., is about completing "one of the handsomest and most convenient churches in the state." The Sunday school room is arranged with separate classrooms, which can be thrown together to seat 600.

ROBBINS, TENN.—The recent meeting of the Cumberland Plateau Association, which included services to ordain Mr. Gilbert Walton and in memory of President McKinley, was considered the strongest spiritually ever held on the Plateau, and was followed by a revival. Rev. E. N. Goff remained to assist the pastor, Rev. C. W. Greene.

ROSLINDALE, MASS.—The Men's Club has arranged a course of seven entertainments and lectures, the latter including Rev. Peter MacQueen on Russia and Professor Garner on Apes and Monkeys of Central Africa.

WEEPING WATER, NEB., reopened Sept. 22 its house of worship, which had been closed eight weeks for repairs costing nearly \$900. These changes completed the plan of the \$23,000 building dedicated in 1890. Rev. J. R. Chase, a former pastor, participated in the recent service of rejoicing. Rev. S. I. Hanford, the present pastor, contributed an original hymn.

WILLSBORO, N. Y., has rededicated its church edifice, which had been undergoing repairs during the previous two months.

## Connecticut

SOUTH BRITAIN held an old folks' service as a special feature of rally day, carrying personal invitations to those who had been members over forty years. Of this "honor list" fifteen were present, two who had been members seventy years, one sixty-eight, one sixty, serving as deacon for over forty years, and three who had been members more than half a century. A new manual contains a simplified confession of faith and a cut of the century old meeting house.

STONY CREEK laid the corner stone of a new edifice Sept. 26. Rev. S. F. Blomfield has worked with indomitable energy and the people have made great sacrifices. The building is to be constructed largely of native granite and will minister to the needs of summer guests as well as workers in the quarries. Neighboring churches have rendered aid and the enterprise deserves more.

## Record of the Week

## Calls

ALEXANDER, A. Q., Grayling, Mich., to Metamora. Accepts.

ASHLEY, JOHN P., ex-president Albion Coll., Michigan, to Norfolk, Neb. Call has been withdrawn.

BAKER, THOS. N., New Haven, Ct., to Second Ch., Pittsfield, Mass. Accepts.

BIEBER, JOHN M., Hartford Sem., to Eastport, Me. Accepts.

BLAKESLEE, WALTER C., Yale Sem., to Ashland, Neb.

Continued on page 519.

ONLY A MONTH IN WHICH TO VISIT THE PAN-AMERICAN EXPOSITION.—Don't delay any longer or the golden opportunity will have passed. There are only a few more weeks left in which to visit the marvelous Pan-American Exposition. October, the pleasant month of the early fall, is a time suitable for traveling on account of the beautiful adornment with which nature has decorated the trees and shrubbery, and the cool and invigorating atmosphere which has displaced the dry and sultry heat of summer. The final program as arranged for the coming month is elaborate: musical entertainment by the leading bands and musicians of the country; numerous assemblies and conventions different each day; athletic sports, including field and track events and football games between some of America's representative college teams; beside the well-known beauties and entertainments of the exposition itself, that indescribable Midway with its mile and a quarter of sights and side shows, showing the many different races of people and their modes and manner of living, the amusing and interesting freaks, including the "House Up Side Down," "The Trip to the Moon," etc. Go and see this unparalleled exposition, visit the great Niagara Falls; this is the last month of the exposition, and don't forget that the Boston & Maine Railroad has the shortest route and lowest rates out of New England with fast express trains carrying through parlor cars and coaches. For descriptive book giving full particulars in regard to routes and rates to the Pan-American Exposition write to the General Passenger Department, Boston & Maine Railroad, Boston, for the illustrated book entitled Picturesque Routes to the Pan-American Exposition.

## Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 7, 10.30 A. M. Speaker, Rev. A. W. Archibald, D. D., of Brockton; subject, Penknife and Pickax.

NEW YORK CLERICAL UNION, United Charities Building, Oct. 7, 11 A. M. Subject, The 20th Century New Testament. The Gospels and Epistles Paraphrased into Modern English; speakers, Rev. Messrs. Wayland Spaulding and F. L. Hodgdon.

PROVIDENCE, R. I., MINISTERS' MEETING, Oct. 7, Subject, The Latest American Idea; speaker, Rev. Archibald McCord.

CLEVELAND, O., MINISTERS' ASSOCIATION, Y. M. C. A. Building, Oct. 7, 10.30 A. M. Subject, Church and Parish Amusements and Benefactions; speakers, Rev. Drs. C. S. Mills and C. W. Hiatt, and Rev. Messrs. R. A. George and H. E. Brown.

KANSAS CITY, MO., MINISTERS' MEETING, Y. M. C. A. parlors, Oct. 7, THE MINISTERS' ALLIANCE.

AMERICAN BOARD OF FOREIGN MISSIONS, Hartford, Oct. 8-11.

SUFFOLK WEST CONFERENCE, Phillips Ch., Watertown, Mass., Oct. 9, 2.30 P. M.

NORFOLK AND PILGRIM BRANCH, W. B. M., quarterly meeting, Stoughton, Oct. 12.

NATIONAL COUNCIL, Portland, Me., Oct. 12-18.

SUFFOLK NORTH CONFERENCE, Central Ch., Chelsea, Mass., Oct. 16.

YALE BI-CENTENNIAL, New Haven, Oct. 20-23.

LAKE MOHONK CONFERENCE OF FRIENDS OF THE INDIANS, Lake Mohonk, N. Y., Oct. 16-18.

AMERICAN MISSIONARY ASSOCIATION, Oak Park, Ill., Oct. 22-24.

CONNECTICUT CHRISTIAN CONVENTION, Danbury, Oct. 25-27.

GENERAL CONFERENCE ABOUT BOYS, Boston, Oct. 29, 30.

NATIONAL PRISON ASSOCIATION, Kansas City, Mo., Nov. 9-11.

## FALL STATE MEETINGS

Southern California,	San Diego,	Oct. 8
Texas,	Dallas,	Oct. 8
Washington,	North Yakima,	Oct. 8
Colorado,	Denver,	Oct. 15-18
E. Kansas Ass'n,	Paola,	Oct. 16-18
Nebraska,	Norfolk,	Oct. 21
Utah,	Provo,	Nov. 15
Georgia,	Macon,	Nov. 13
Alabama,	Middletown,	Nov. 19
Connecticut Conf.,	C. E. CONVENTIONS	

New Hampshire,	Keene,	Oct. 8
Vermont,	Brattleboro,	Oct. 8
Massachusetts,	North Adams,	Oct. 15

## BEST YET

It was Longfellow who said: "Others judge us by what we have already done." That's it exactly. It's the only safe basis for a correct exegesis so to speak.

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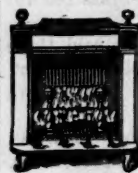
are preferred before all others because they best warm homes and at less expense than all others. That's the logical result of logical construction. Ask those who have used the Magee and you'll know.

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## The Congregational Bookstore

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## Record of the Week

[Continued from page 518.]

CODDINGTON, FRED M., to remain a third year at Otsego, Mich.

COUCHMAN, T. B., Parsons, Kan., to Chester Center, Io. Accepts.

CRESSMAN, ABRAHAM A., Crete, Neb., to Grand Island. Accepts.

DANA, MALCOLM, Hartford Sem., to Kingston, R. I. Accepts.

DYER, FRANK, Chassell, Mich., to N. Aurora and Big Woods, Ill. Accepts while studying at Wheaton Col.

EOERTON, THOS. R., Seatonville, Ill., to Shullsburg, Wis. Accepts.

EVANS, EDWARD E., Redding, Ct., declines call to Third Ch., Guilford.

HARPER, RICHARD H., Fruita, Col., accepts call to Indian mission, Darlington, Okl., under the A. M. A.

JAMES, GEO. W., Wales, to Dodgeville, Wis.

JONES, J. VOLANDER, Wales, to New Castle, Pa. Is at work.

KOKYER, JORDAN M., N. Aurora and Big Woods, Ill., accepts call to Cowles, Neb.

LEICHLITER, ALBERT M., to remain a third year at Gowrie, Io., also to Ruthven. Accepts the latter.

MCINNES, JAS., Hobart, Okl., to Okarche. Accepts.

MESERVE, L. C., New Haven, Ct., to Portland.

MONTGOMERY, GEO. R., Yale Sem., to Olivet Ch., Bridgeport, Ct. Accepts, and is at work.

MYERS, JOHN C., Highland, Ill., to Shawville. Accepts.

OAKLEY, JAS., Robbinsdale, Minn., to Brownston and Stewart. Accepts.

PERKINS, HENRY M., formerly of Union, Me., to Lyman. Accepts.

PROBERT, H. E., to Mt. Pisgah and Tabor, Okl. Accepts.

PITKAM, GLENN H., does not accept call to Shullsburg, Wis.

RIGGS, EZRA J., Fitchburg, Mass., accepts call to Kensington, N. H.

SAUERMAN, WM. E., recently of Carrier, Okl., to Blencoe, Io. Accepts.

SEWALL, JOHN L., N. Brookfield, Mass., to St. Albans, Vt.

STOOPS, JOHN D., Cambridge, Mass., to First Ch., Easthampton.

TALMAGE, CHAS. H., Barre, Mass., to Winslow Ch., Taunton.

TALMAGE, LUTHER C., Bremen, Ind., to First Ch., Waukegan, Ill.

THOMAS, JOHN A., Pine River, Wis., to Pleasant Valley Ch., Kingston. Accepts.

THOMPSON, THOS., Revillo, S. D., after five years' service, to Frankfort and Athol. Accepts, residing in Frankfort.

UPSHAW, WM. L., Okarche, Okl., to Hobart. Accepts.

WATSON, W. H., Cowansville, Que., declines call to Pt. St. Charles Ch., Montreal, Can.

## Ordinations and Installations

BURNHAM, HERMAN L., o. N. Collins, N. Y., Sept. 24. Sermon, Dr. F. S. Fitch; other parts, Rev. Messrs. C. F. Allen, Ethan Curtis, H. E. Gurney and R. D. Bussey.

FISHER, CHAS. F., Yale Sem., o. First Ch., Granby, Ct., Sept. 24. Sermon, Dr. J. H. Twichell; other parts, Rev. Messrs. C. E. Coolidge, W. W. Ranney and Drs. J. G. Johnson, L. S. Crawford, S. E. Evans and R. G. S. McNeille.

HAYNES, CHAS. S., I. Peterboro, N. H., Sept. 18. Sermon, Rev. E. W. Bishop; other parts, Rev. Messrs. S. H. Robinson, W. W. Livingston, C. H. Chapin, W. O. Conrad and Dr. W. R. Cochran.

HODGINS, LEWIS, Hartford Sem., o. Bethlehem Ch., Cleveland, O., Sept. 18, to go to China under the American Board. Sermon, Dr. J. R. Nichols; other parts, in English, Dr. J. G. Fraser; in Bohemian, Rev. Messrs. Vaclav Frucha and Dr. H. A. Schauffer.

MONTGOMERY, GEORGE R., Yale Sem., o. and i. Olivet Ch., Bridgeport, Ct., Sept. 24. Sermon, Dr. G. R. Stevens; other parts, Rev. Messrs. J. T. Stocking, H. C. Woodruff, E. G. Fullerton and John De Peur.

WALKER, DEAN A., o. Mt. Desert Ch., Southwest Harbor, Me., Sept. 11. Sermon, Dr. J. M. Whitton; other parts, Rev. Messrs. H. W. Conley, E. A. Buck, C. N. Davis, G. H. Heflon and G. E. Street.

WARE, EDWARD T., Union Sem., o. Asylum Hill Ch., Hartford, Ct., Sept. 20. Parts, Rev. Messrs. C. W. Francis, F. H. Means and Dr. J. H. Twichell. Mr. Ware is to be pastor of Atlanta University.

## Resignations

BLANCHARD, JOHN T., New England Ch., Aurora, Ill.

BOUGHTON, CLEMENT A., Necedah, Wis., to study in Chicago University and Seminary.

CRANE, JOHN F., Maple City, Solon and Lake Ann, Mich., to take effect Dec. 15.

DAVIDSON, JAS. A., has not resigned at Dartford, Wis.

FEIBERT, ALBERT E., Lakeview, Mich.

SHULTZ, JACOB K., Princeton, Minn.

WELLMAN, WHEELER M., Darlington, Okl., Indian mission under A. M. A.

## Stated Supplies

DEAN, JOHN P., recently assistant at United Ch., New Haven, Ct., at Ashland, Wis., for three months.

DOUGHERTY, JAS. G., Kansas City, Kan., at Stockton.

HOLF, LINCOLN A., Kirkland, Ill., at Prairie du Chien, Wis.

HYSLOP, JAS., Charlevoix, Mich., at Ironton, Sunday afternoons for the remainder of the year.

PORTER, ROBERT, Burlington, Wis., at Maine, Stinson and Galesburg.

SPENCE, WALTER, Kingfisher, Okl., at Council Grove, Kan., until Jan. 1.

STEVENS, PROF. GEO. B., at Wallingford, Ct.

## Churches Organized

CLEVELAND, O., Cyril (Bohemian) Ch., rec. 18 Sept. 38 members.

## Personals

ALLEN, ERNEST B., on leaving Lansing, Mich., for Toledo, O., was presented with a gold watch, suitably inscribed.

PHELPS, LAWRENCE, and wife, Leominster, Mass., were surprised to receive an eloquent address of welcome, concluding with an original poem, on the first Sunday evening after their return from vacation.

ROBINSON, C. W., in addition to his pastoral charge at Lakota, N. D., supplies the Cleveland District, Lawton and Edmore.

SPALDING, GEO. B., Jr., has completed a three-months' term of supply at Magnolia, Mass., during the absence abroad of Rev. M. W. Stackpole.

## The Church Prayer Meeting

Topic, Oct. 6-12. The Joy of Contentment. Ps. 131; Phil. 4: 6-12; 1 Tim. 6: 6-8.

Its reason. True of all temperaments. How did Jesus set an example of contentment?

[For prayer meeting editorial see page 487.]

Missionary Topic: South China and the Chinese in America. Mic. 4: 1-7; Acts 10: 23-48.

Rev. Dr. William E. Barton's next book will be called A Man With a Country.

Do you know what lamp chimneys are for?

MACBETH's are forever, unless some accident happens.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

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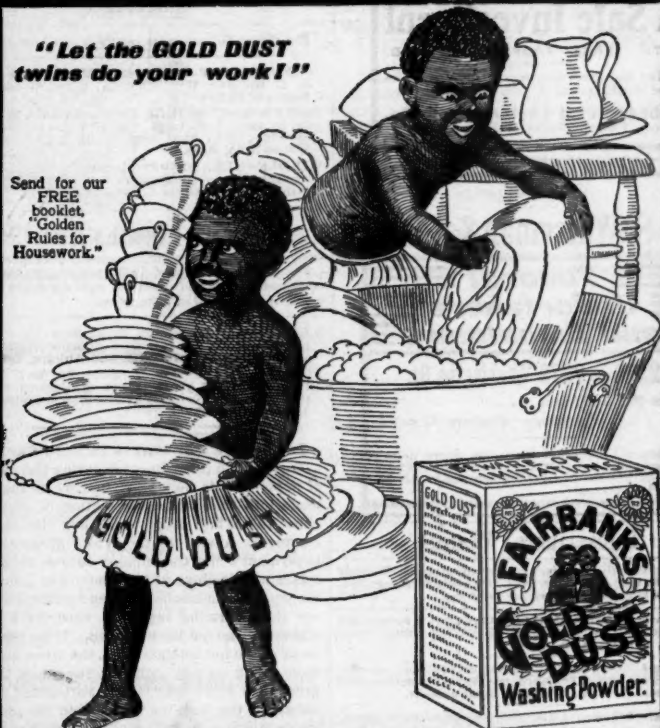
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with a taste to it.

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## Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

**Wanted,** a second-hand pipe organ for a room seating 600 to 800. Address C. H. Buell, 708 Union Trust Building, Detroit, Mich.

**Wanted,** an all-around printer in Southern colored school. State age, experience, religious connections and references. G. G. B., Box 2584, Boston, Mass.

**For Sale Cheap.** An almost new single stereopticon, with vapor light, and also 50 Passion Play pictures. Rev. W. J. Warner, Abingdon, Ill.

**Furnished Rooms to Rent.** Widow of Congregational minister has rooms \$1.50 to \$3.50 per week. Address or call for Mrs. A. L. Parsons, 57 Ridgeway Lane, Boston. (Directly back of State House)

**A lady** of refinement and education desires a home in a Christian family where she can make herself generally useful. Is a good stenographer and would act as amanuensis, private secretary or companion in traveling. Address C. D. S., care The Congregationalist.

## Missionary Inspiration

Supplied for Home and Foreign Fields

With the American Board and the American Missionary Association this month prominently before the churches, it is appropriate to note in what way a national Congregational paper aids the cause of missions. Any ordinary issue will be sufficient to indicate this so far as concerns THE CONGREGATIONALIST.

This paper supplies

Missionary intelligence at first hand the year round.  
Inspiration for serviceable loyalty to auxiliaries and national societies.  
A basis for fellowship and co-operation through reviews of mission work of many denominations in the First of the Month number.  
The best assistant to the pastor in relating the individual church member to his responsibility and stewardship.

Its survey of missionary activities affords an ample source for information for missionary concerts, Endeavor exercises, illustrations for Sunday school lessons, etc.

On another hand, is such a paper valued by the missionaries of the Board and those to whom many copies are sent through our Home Missionary Fund? These abstracts from two letters will indicate a reply:

"The missionaries appreciate your Board personals very much. The paper commands interest. I find it very satisfactory."—A. B. C. F. M., India.

"Mrs. —, the home missionary's wife, has had various piles of The Congregationalist for reading. Their house burned down last week, and almost her first word to me the next morning was, 'One of my first thoughts last night was of your pile of Congregationalists.'"—From a Nebraska Professor.

It appears that if the officers of your local Woman's Auxiliary are not regular readers of this paper, they are cut off from a large source of valuable material. Moreover, that one much appreciated gift to missionaries at home and abroad is a copy of this weekly, reaching them regularly and by the earliest post.

We can help you to meet the suggestion in either case.

Yours, THE CONGREGATIONALIST,  
Warren P. Landers, Supt. of Circulation.

## Marriages

The charge for marriage notices is twenty-five cents.

COTE—ELLIOTT—In Haverhill, Mass., July 31, by Rev. G. L. Gleason. Rev. Thos. A. Cote of Lowell and Emma S. Elliott.

ROBINSON—ELDRIDGE—In Woods Hole, Mass., Sept. 28, by Rev. J. B. Long, Franklin Pierce Robinson of Spokane, Wn., and Frances Dimmick Eldridge of Woods Hole, Mass.

WINDLE—GLEASON—In Haverhill, Mass., Sept. 25, by Rev. G. L. Gleason, father of the bride, Fred Windle and Charlotte L. Gleason.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

KENDALL—In Worcester, Mass., Sept. 20, Charles H. Kendall, son of the late Rev. Charles Kendall, pastor at Bernardston, Petersham and Auburn, aged 66 yrs.

PUTNAM—In Derry, N. H., Sept. 22, Rev. Hiram B. Putnam, for 16 years pastor of Central Church in that town, and formerly of Tabernacle Church, Salem, Mass., aged 60 yrs.

**THE WHITE MOUNTAINS DURING SEPTEMBER.**  
—Traveling in New England during the cool month of September is delightful, and when the journey leads into that renowned section of New Hampshire, the White Mountains, then the pleasure is complete. A visit to the White Mountains is an enjoyment which the summer tourist always anticipates with feelings of happiness and ardor, and to the person who has never been fortunate enough to see this charming region it becomes a pleasure which can never be imagined. With the passing away of the hot summer days, the trees and foliage have taken on new raiment; the dense thickets of green has given way to the variegated colors of autumn; the hot, uncomfortable breezes which make summer traveling a hardship have passed. The whole region of the mountains is wrapped in the innumerable delights and splendor of the early fall. Beginning Sept. 15, the Boston & Maine Railroad will commence to run cheap excursions to the mountains, lasting until Sept. 28 and Oct. 5. For full information see the nearest Boston & Maine ticket agent, or write to the General Passenger Department, Boston, Mass.

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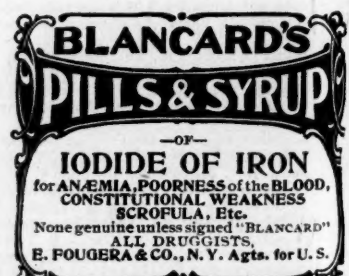
## GLORIA TONIC

### THE WORLD'S GREATEST CURE FOR RHEUMATISM

Have you got rheumatism? If so, try "Gloria Tonic," the remedy which cured men and women in every locality who have suffered almost beyond human endurance. Mr. J. W. Blackstone of Bourbonnais, Ill., calls it the "Queen of all Cures." Even prominent physicians in this and other countries indorse and prescribe it. Rev. C. Sund of Harrisville, Wis., testifies that "Gloria Tonic" cured two members of his congregation, one who had suffered 18, the other 25 years. Rev. W. Hartman of Farmersville, Ill., writes: "Five boxes of 'Gloria Tonic' cured Mr. A. Kulow, a member of my congregation, who had suffered day and night."—Mr. E. S. Kendrick, P. O. Box 13, North Chatham, Mass., after using liniments for 18 years, writes: "I am convinced that it will cure any case." Mr. B. H. Marshall, Plain City, Ohio., writes: "I am 76 years old and had it not been for 'Gloria Tonic' I would be no more among the living." Mrs. Mary E. Thomas of No. 9 School Street, Nantucket, Mass., writes: "From my childhood on I have suffered from rheumatism, have been cured, through 'Gloria Tonic' at the age of 83 years." Mr. N. J. McMaster, Box 13, Plain City, Ohio, writes: "'Gloria Tonic' cured me after prominent physicians of Columbus, Ohio, called me incurable." "Gloria Tonic" in Point Pleasant, W. Va., cured Mr. R. A. Barnett, 77 years old, after suffering 15 years.—In Wabash City, Ind., it cured Mrs. Elizabeth Crabbs, 79 years of age.—In Perth, Miss., it cured Mr. J. C. Chapman, after suffering 30 years.—In Odessa, Mo., it cured Mrs. Marion Mitchell, who had suffered 12 years.—In Burlington, Iowa (R. C. No. 3 Agency Avenue), it cured Mrs. M. S. Leonard, after suffering 25 years.—In Elmhurst, Ill., it cured Mrs. Nicolina Brumond, age 80 years.—In Otis, Ind., it cured Mr. Christian Krantz, after suffering 22 years.—In Gift, Tenn., it cured Mr. L. Nelson, a merchant, after suffering 20 years.—In Bolton, N.Y., it cured Mr. Jos. Putney, 83 years old.—In Durand, Wis., it cured Mrs. Nellie Brees, after suffering 20 years.—In Manila, Minn., it cured Mrs. Minna F. Peans, after suffering 14 years.—In Craig, Mo. (P. O. Box 134), it cured Mr. John N. Kruser, 76 years old, after suffering 15 years.—These are a few of the many thousand testimonials of recent date. Every delay in the adoption of "Gloria Tonic" is an injustice to yourself.

No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, sciatic, gout or lumbago—write me today sure, and by return mail you will receive the trial box of "Gloria Tonic," also the most elaborate book ever gotten up on the subject of rheumatism, absolutely free. You get the trial box and the book at the same time, both free, so let me hear from you at once, and soon you will be cured. Address,

**JOHN A. SMITH,**  
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These trade-mark crisscross lines on every package.

**GLUTEN FLOUR** For **DYSPEPSIA**  
**SPECIAL DIABETIC FLOUR.**  
**K. C. WHOLE WHEAT FLOUR.**  
Unlike all other foods. Ask Grocers.  
For book or sample write  
**Farwell & Rhines, Watertown, N. Y., U.S.A.**



## The Business Outlook

General trade conditions still continue very satisfactory and all lines report activity, and in some directions business is on the increase. Advices from the jobbing trade in the West, Northwest, Southwest and Pacific coast are favorable, and in the East the retail demand is, all things considered, excellent. At this season of the year some quieting down for the demand in dry goods is usual, and this year finds no exception to the rule. Among the industries, strength and activity are predominant, the best reports being received from the iron and steel trade, where orders are large and still coming in which will keep the mills busy well into next year. Likewise shoe manufacturers report a healthy condition, and among the woolen mills increased activity is to be noted. The Fall River print cloth situation is in much better shape, and the talk of a strike is no longer heard. Prices for cloths have advanced 5-8 per cent. per yard and wages have been increased. There is a report that the available supply of cloth at Fall River is practically cornered, but in some quarters this report is not believed.

Monetary rates continue fairly firm, and the fears of a possible stringency during the early winter months have not yet been abandoned. The speculative markets, particularly the copper group, have received a bad jolt through the reduction of the dividend of the Amalgamated, Anaconda and Parrot Companies. It is believed that the bad news is all out, however, and that lowest prices were witnessed for "coppers" last week. The general stock market is professional and is likely to move within comparatively narrow limits for some time to come.

## Signs of Promise Abroad

The Boston Ministers' Meeting opened one week earlier than the schedule, but the brethren gathered in considerable numbers. Two old world travelers brought encouraging reports from their summer vacations regarding Christian activities abroad. Rev. W. R. Campbell made a plea of great interest and force for the work of the missionary in Mediterranean countries. Wholly apart from convert-making, the missionary is a factor of great influence. To the traveler he is absolutely essential, while his services to the foreign residents are not second to that of the consuls. His home is the hospice of the country and he himself a center of civilization.

Dr. F. E. Emrich reported on religious activity in Germany, and his cheering tidings we expect to give to the readers of *The Congregationalist* under his own signature. Professor Harnack is the bone of contention in theological circles, often misunderstood from the German point of view. The best spirit recognizes the need of working against all effort to undervalue the atonement. Benevolent activities are strongly maintained. More students are applying for missionary appointment than can be commissioned. Throughout the empire are large numbers of Christian homes open to travelers. Hope and courage can be gained from a study of modern Germany to offset all rationalistic teaching.

## Current Thought

### YELLOW JOURNALISM SCORCHED

Of the many denunciations of "yellow journalism" which have fallen from the tips and pens of Americans during the past fortnight one of the most striking is that of the venerable professor of logic and mental philosophy at Rutgers College, New Brunswick, N. J., Rev. Dr. Jacob

*We have no agents or branch stores. All orders should be sent direct to us.*

# Fall Styles in Suits and Cloaks



**L**AST year we made the best garments possible, but nothing is good enough for our patrons unless it is the best that we can make. Every year's experience raises the standard. Therefore,

**This year's new and smart styles show better shape, better materials and lower prices than ever before.**

Every garment represents a bargain, and if you need a suit or cloak for Fall or Winter wear, write for our catalogue and samples. We make every garment to order, thus insuring the perfection of fit and finish. Our catalogue illustrates:

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Made of fashionable materials in effective colors and patterns, tailor-made.

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In attractive designs, lined throughout with fine taffeta silk.

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The latest material, with the soft lustre of silk velvet and of splendid wearing qualities—either plain or trimmed.

**New Skirts, - - - \$4 up**

The latest cut, strongly stitched, newest materials, thoroughly sponged.

**Rainy-Day Suits and Skirts**

Unshrinkable, sensible, good-looking garments, plaid-back or plain.

**Suits, \$8 up      Skirts, \$5 up**

**Long Outer Jackets, - \$10 up**

This year's novelty, in every approved style, shape and color.

**Jaunty Short Jackets, - \$7 up**

**We Pay Express Charges Everywhere.**

This is a "Money Back" Business.

"What does that mean?"

It means that whatever we send you must fit and give satisfaction. If it does not, send it back, and we will refund your money. It's your good-will we want most.

Catalogue and Samples will be sent free by return mail. Be sure to mention whether you wish samples for suits or for cloaks, so that we can send you a full line of exactly what you desire.

**THE NATIONAL CLOAK CO., 119 and 121 West 23d Street, New York**

**T**HE fact that **AUSTIN ORGANS** are today in active process of erection in the First Parish Meeting House, Concord, Mass., 32-stop, three-manual; Church of the Heavenly Rest, New York City, 41-stop, four-manual; Central Presbyterian Church, New York City, 34-stop, three-manual; Euclid Avenue Congregational Church, Cleveland, Ohio, 35-stop, three-manual; and Florence Harkness Memorial Chapel, Western Reserve University, Cleveland, Ohio, 32-stop, three-manual, indicates the appreciation accorded to our work.

Visitors to Hartford during the meeting of the American Board of Commissioners for Foreign Missions (or at any other time) are cordially invited to inspect our works and to visit the several organs we have built in the city.

**AUSTIN ORGAN COMPANY,**

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# MILLINERY

## TWO SPECIAL BARGAINS

Ladies' Trimmed Hats, made of silk velvet, in black and the new popular shades, artistically designed with laces, feather breasts, ostrich, ornaments, etc. These hats readily sell at \$10.00 each; we shall offer you these Monday at **8.00**

Also a beautiful assortment of Ladies' Velvet Hats, of equal design, but more moderate quality of trimming, hats actually worth \$6.00, at **4.50**

## IN THE UNTRIMMED ROOM

Jet Black Feather Breasts, extra long, regular price 49c., at **25c**

Pure white Breasts, regular price 59c., special at **39c**

Feather Pompons, in white, black, navy, castor, chenille tipped, regular price 49c., special at **25c**

Fur Felt Hats, in dress shapes, black and all colors, regular price 98c., special at **49c**

Draped black Silk Velvet Hats, regular price \$2.25, special at **1.75**

Ladies' Fur Felt Camel's Hair Hats, in all colors and ready to wear, regular price \$1.25, special at **69c**

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"Admirably adapted to use in family and private devotions, and in prayer meetings, and would be very valuable for its suggestiveness to all who study the life of Christ by the Inductive Method."—*Springfield Union*.

The book is valuable not only for study, but also especially for devotional reading—by one's self, at family prayers, before schools, and in the hands of a Pastor at the Church prayer and conference meeting.

Recently purchased and now published by

BOSTON The Pilgrim Press CHICAGO

Cooper, a friend and correspondent of Gladstone's, and one of the deepest and sweetest of natures, who not only denounced the *New York Journal* in the pulpit on Sunday, but has addressed an open letter to the editor, Mr. W. R. Hearst, a Harvard graduate, daring him to continue "both by word and picture" the "lies of damnable blackness" which have incited—so Dr. Cooper believes—the "Polish Anarchist to do a deed in which you [Hearst] the real assassin gloat." "Why don't you," asks Dr. Cooper, "if what you have been saying for years is true, repeat it now? If false, why do you not have the manliness to admit that all your utterances about the President and Vice-president were conscious, meditated lies?" "Carry with yourself day and night, everywhere, while you curse the earth with your presence, the consciousness that all honorable and virtuous men and women in the land who have had opportunity to know the facts hold you and your like responsible for this awful horror, and loathe you, to the reach of their ability."

### A NOTABLE CHANGE OF OPINION

Mr. Edward Porritt, for nine years a resident of this country, during which time, as a clever journalist with a speciality, he did much to enlighten English readers on economic and political happenings in this country, has resumed English correspondence for the *New York Observer*, and in his first letter tells of his investigations in sensing the attitude of the English toward the South African war. As a Liberal of the Gladstonian school he had held, while in this country, that the war could have been avoided, and that Mr. Chamberlain was responsible for it. He writes: "Going about among my friends, among men who on general principles hate war quite as much as I do, and men whose mental equipment enables them to form as good judgments as I can hope to do, I have found little or no support for my position on the war." This is valuable testimony from one whose standing as a journalist is very high. He reports a feeling of lassitude, of weariness as characterizing the British people, but not the slightest evidence of any determination to retreat from the policy outlined by the ministry in dealing with South Africa.

### Items of Interest

A company of seventy-two United States regulars on the island of Samar were surprised while at breakfast by a large party of natives, and, though they defended themselves bravely, only twenty-four escaped. Samar is one of the central islands of the Philippines which the Spaniards never conquered and which has only recently been occupied by our troops.

The assassin of President McKinley, after a full and fair trial, in which he was not allowed to plead guilty, but the evidence was fully heard, was found guilty by the jury and sentenced to be executed in the electric chair during the week beginning Oct. 28. He asserted that he was alone in the murder. On arrival at the prison in Auburn, he broke down completely in terror and despair.

Turkey, in attempting to assert her control over one of the small independent sovereignties on the Persian Gulf, has come into conflict with the interests of Great Britain, and been warned off by a warship with shotted guns. The scene of the incident was Koweit, the terminus of the proposed German railway from the Mediterranean to the Persian Gulf. The Turkish troops were turned back at the threat of the British commander, and Turkey has protested against what it calls an act of war.

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## The Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, Sept. 27

In leading the exercises of the hour Mrs. C. M. Lamson dwelt upon passages in Eph. 1. Mrs. Mills of Binghamton, N. Y., spoke of her experience and observation as a worker in Palestine, where she, going simply as a traveler, had remained a year as substitute for a missionary friend in Jaffa. The work in Palestine, under the Missionary Alliance, is beset with difficulties. Moslem prejudice and self-righteousness rise like a great wall to oppose missionary efforts. Living and laboring there, Mrs. Mills had come to believe as never before in the truth of God's word and in the fulfillment of every bit of prophecy. The work is hard, the climate depressing in its extreme humidity, and the missionaries specially need to be sustained by our remembrance of them at the throne of grace. The people want education and Frank ways and customs, but not our religion. Quite recently an old Moslem had said to a missionary, "What shall I do to get rid of my sins?" But it was the first time in her experience that such an inquiry had come from such a source.

A missionary going within a short time from Palestine into Arabia, an especially difficult field of labor, had been able to distribute a hundred copies of the Bible there.

Mention was naturally made of Miss Stone, in captivity in Bulgaria, and a letter was read from a native pastor giving some particulars of her capture, gleaned from some who were taken with her but afterwards released.

Special prayer was offered for her and for her aged mother waiting anxiously for news of her release; and also for Mrs. A. C. Thompson, a constant attendant at our meetings, whose husband had just been called home.

Among the names on the calendar for the week were those of our missionaries in Martin and Erzroom. Mrs. Andrews, of the former place, sails on her return to work in October, while Miss Pratt is not able to go back this winter, and Miss Gray of the W. B. M. I. is still detained at home by severe illness. Miss Agnes Lord of Erzroom, with her associate, Miss Bushnell, rejoice in the prospect of better quarters for their school, which has long been crowded into inadequate, dilapidated and unhealthful rooms.

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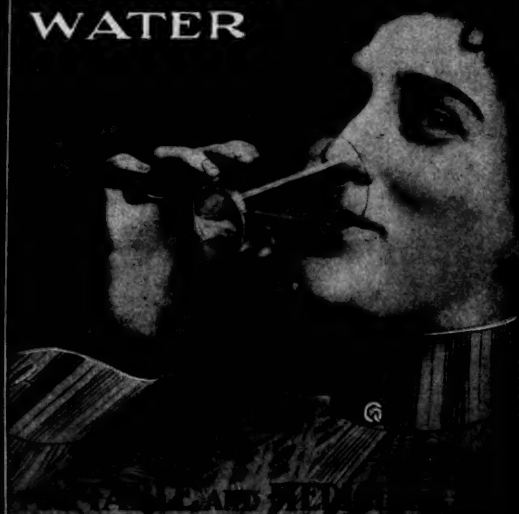
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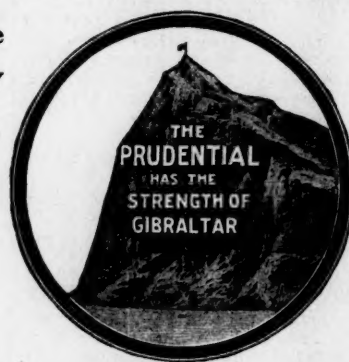
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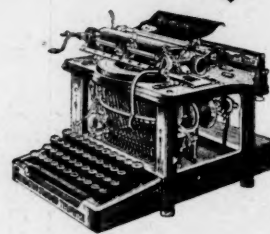
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